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SLEEP

By MARVIN LUTER HILL

Sometimes when I am lulled by drowsy rain
Upon my roof at night, and lie in deep,
Soft warmth, and feel the filmy veil of sleep
Upon my weary eyelids once again,
I vision Thee, Lord, by the summer sea,
Walking along the coast of Galilee.

There is a light serene and clear as dawn
Upon Thy blowing robes, and the sea's swell
Is like the note of some slow-swinging bell
That through the hush of sleep goes murmuring on;
And all the toil and worry of the day
Fade out like mist that softly blows away.

So is Thy presence with me through the still,
Unnoted hours, when night's deep darkness folds
Me round about, and restful slumber holds
The clamoring thought, the conscious mind, until
The light that touched Thy robes in Galilee
Can reach the deep and tranquil soul of me.

ONE WITH THE FATHER

By FAYETTE DRAKE

IN THE peace, harmony, and stillness of my soul, I stand face to face with the Father, and in His presence I am filled with that sweet peace and joy which nothing that is without me can take from me.

I am more than ever before conscious of my oneness with Him, and in that consciousness I can do all things, for it is His Spirit —the Christ—that works in and through me.

I am now so safely folded in the great heart of His love that I am no longer fearful of anything that man can do to me.

My Father is greater than all, and only that can come to me which comes through His love; and only that which is for my highest good can be made manifest in my life.

From now and henceforth I am a channel through which His love shall flow to the world, an instrument by which His healing power is to be made manifest, and to the extent that I fulfill this high calling of God in Christ Jesus will I be blessed in all my ways.

Now and forevermore I am one with the Father, and His free Spirit upholds and sustains me at all times. *Amen.*

FACULTY UNFOLDMENT

By CHARLES FILLMORE

The Will Is the Man

OUR CAPTION, "The Will is the Man," is quoted from an ancient metaphysical teaching, the origin of which is lost in antiquity. The idea is that the development of man is the development of the mind as a whole, and that, as man is mind, "the will is the man." This conclusion is reached because the will moves to action all the other faculties of the mind and the action of the will seems to be the whole process.

However, a careful analysis of the various faculties entering into any action reveals other equally important attributes of man, and we cannot wholly admit that "the will is the man." The will is undoubtedly the focal point around which all action centers, when there is harmony of mind; but the rule has been accepted by schools of philosophy, from most ancient times down to the present, that the will and the understanding are very closely related—the understanding comprehending all our speculative, the will all our active, powers. This close relationship is symbolically taught in the Bible, and it appeals to man's reason and is confirmed by his observation.

Jacob, representing the I AM (I will be what I will to be), had twelve sons, one of whom was Joseph, "the dreamer." Joseph represents the imagination, by which all forms and shapes are brought into manifestation. In the development of the soul, certain faculties are given prominence. After they run their race, other faculties that have been held in reserve come forward. When the period of rest comes, the Scriptures recite that a certain one dies, "being old and full of days." As man goes forward in his unfoldment, there is sometimes a tendency toward the surface of con-

sciousness, toward accentuation of the phenomenal, and a gradual loss of interest in the original sources of action. The phenomenal phase of creation is so interesting that the soul sometimes becomes bewildered in the study of it or in the pleasure to be derived from it, and the originating cause may be ignored to the point of forgetfulness. This cessation of creative activity by the imagination (Joseph) is described in these words: "So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." This means metaphysically that when the imagination in a life span has fulfilled its mission as a creative power it falls asleep, but it is preserved in the realms of darkness (Egypt).

Joseph's number is eleven. He was the eleventh son, and his age when he stopped active work and fell asleep (110) represents the completeness of the dispensation of that faculty's activity; the cipher indicates an endless capacity for expression. The figure given as the age of any Biblical character usually represents the subject's place in his evolution. Joseph completed his evolution to the eleventh degree, plus. The cipher means that he had more to demonstrate.

Jesus' number is twelve. He was wise at the age of twelve.

Adam was third in the Godhead (God, Christ, man). He lived 930 years, according to Scriptural chronology. This number tells us that he is third in the trinity, has the capacity of the twelvefold man, but has unfolded only three of the twelve faculties. The order of the numbers indicates the harmony of his unfoldment. In this instance it was orderly—the naught denotes future progress uninterrupted.

Seth, the son whom Adam begat "in his own likeness after his image," represents the awakening of spiritual consciousness. "Then began men to call upon the name of Jehovah." Seth's years

were 912. Here the trinity and the twelvefold man are epitomized, and we see that Seth was the birth, in Adam, of Adam's own original character, even the image and likeness of Elohim. In the figure 9 the trinity is repeated three times, once for each of its identities, God, Christ, man; then the twelve powers of man are added. Again the total of the digits is twelve, the number of divine man demonstrated.

We have called attention to the metaphysical meaning of the chronology of these Biblical characters in order to illustrate more fully the manner in which the faculties are developed. It will be seen that in man is implanted the likeness of God, which man develops in a long series of personalities. The process of forming a soul may be compared to the development, in a photographic negative, of the image that has been imprinted upon the sensitive plate but which cannot be seen until it has been put through a developing process. When Adam had a spiritual awakening he perceived the truth of his identity in God, and thereby begat Seth, the original image and likeness of spiritual man, imprinted upon him by the word of creative Mind. Then the worship of Jehovah was restored in man's whole consciousness, for a time at least.

Coming down the chronological stream, we find that Joseph's place was taken by two sons. "And Joseph called the name of the first-born Manasseh: For, *said he,* God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction." The mother of these sons was Asenath, daughter of Poti-phera, Egyptian priest of On. Asenath means "peril." She represents the feminine or love side of the natural man. From this intricate symbology we discern that two faculties of the mind were given birth. The eldest son, Manasseh, had power to forget, to erase by denial, through

an understanding of Truth, all the accumulated burden of thoughts, even to that of heredity, "all my father's house." The other son, Ephraim, could add to by affirmation and make fruitful the land that seemed to be a place of affliction. These two sons of Joseph inherited his allotment in the Promised Land, which symbolizes the perfected body. The front brain is the field of operation for these closely related faculties—imagination, understanding, and will. When man's will is working strongly he corrugates his brow, and his quick understanding causes his eyes to flash.

When the imagination is subjective and spiritual and the will and the understanding are objective and alert, we have the creative artist. Then the understanding develops its greatest freedom and originality. It is no longer bound by the traditions of the past in literature, art, music, drama, science, or religion, but launches out into the deep and brings up the "pearl of great price," original creative genius and life. Then the energetic will makes fruitful by its activity all the inspiration of the awakened man.

These two closely related forces of the mind are dominant in the race because their practicality is necessary in the soul's free development. If the imagination were wholly in command, it would eventually run riot in developing day-dreams or fanciful schemes that could not be worked out successfully in a world where natural law is inexorable. It is this "peril" (Asenath) that the mind considers, and brings forth, in sequence, will and understanding.

Man is a free agent in possession and use of the faculty of will. Freedom of will has been variously regarded and defined. It is the subject of volumes of theological literature and also the rock on which numberless religionists have split. Predestination relieves man of all responsibility. If man's existence and his every act are fixed by

God, then there can be no mental or moral freedom. If man cannot determine the character of his acts he has neither understanding nor will, hence he is a mere puppet.

The understanding and the will should be especially active in one who would master the sensations of the body. Potiphar's wife represents the sense consciousness of the soul, which tempts us to meet its desires, and, when we deny it, has us imprisoned. This means that when a certain habit in the sense consciousness is refused expression, it reacts and for a time seems to prevent our expressing even the good. But let us patiently bide our time; the higher will yet will show its God-given power.

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation, are symbolical of the manner in which we make connection with the obscured vitality within the organism and finally bring all our faculties into harmonious conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, some of the most interesting processes of regeneration are symbolized. This hidden realm within the subconsciousness is in an Egyptian, or obscured, state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or the brain and nerve center which physiology names the solar plexus. This is the brain of the physical man, and it directs the circulation, digestion, assimilation, and so forth. Students of mind have discovered that the solar plexus is the organ through which a ruling thought in the head is carried into the body. He of the hard heart, who would not let the people go, is human will, acting through the solar plexus, or city of the sun.

The spiritual life in the subconscious realm (children of Israel in Egypt) is often prevented from expressing itself by the opposition of the will. If the understanding decides that what it

conceives to be the natural law shall be the limit of expression, there is further bondage and there are harder tasks. Any hard, dictatorial, or willful state of mind will harden the heart. This state of mind acts through the solar plexus (the distributing station for the body), and thereby brings its limitations upon the whole system. Hardened arteries are the result of hard thoughts; this hardness originates in the will. Jehovah represents the law of the I AM in action.

The ambiguity in the term "motive" has caused much of the controversy that has raged over free will. The champions of free will commonly suppose that before performing an act a man is affected by various motives, none of which necessarily determines his act. Their opponents, on the other hand, argue that there is no such thing as this unmotivated choice. Some hold that free will proper consists of choice only as between higher and lower good. Some regard it as consisting in the power to do as one pleases or chooses. Others define it as the power to do or to choose as one should.

According to some academic metaphysicians, freedom of the will includes the power to act contrary to all one's own motives or inclinations or tendencies—this power being inherent in the will. It is readily seen that this thing called "motive" is another name for understanding, and that it is a necessary adjunct to that faculty. But not all people use understanding as the headlight for both motive and will. The undisciplined mind feels the impulse that lies behind motive, and acts without considering either cause or effect. This is partaking of the knowledge of good and evil without heeding the voice of wisdom—the sin of Adam, undeveloped man. Understanding may be illumined by the Christ mind, and thus receive the light that "lighteth every man, coming into the world." Without this light man breaks the law in nearly every act. The divorcement of under-

standing from will has led to endless controversies between those who have written and debated about the necessity for man's having free will, and those who, because of the evils that have come upon man through ignorant willing, have advocated the utter effacement of the will.

We do not need less will; we need more understanding. Jesus (spiritual light) showed Thomas (intellectual understanding) the wounds that ignorance had inflicted upon the innocent body. Jesus' disciples represented His own faculties of mind. When He called them they were ignorant and undisciplined children of the natural world. But the image and likeness of the creative Mind was upon them, to discipline them in the wisdom of the Christ (spiritual I AM).

As the executive power of the mind, human will is the negative pole of spiritual decision. Right here do those who study man from a personal viewpoint fail in their estimate of his power and his accountability. As mortal, living in a material world, he seems circumscribed and limited in capacity and destiny. Philosophers have studied man in this cage of the mind, and their conclusions have been that he is little better than a reasoning animal.

But there is a higher and truer estimate of man, and that estimate is made from what the academic school of philosophy would call the purely speculative side of existence. Failing to discern his spiritual origin, they fail in estimating his real character. As a product of the natural man, will is often a destructive force. Nearly all our systems of training children have been based on breaking the will in order to gain authority over the child and obedience from him. We should remember that the right to exercise freedom of will was given to man in the beginning, according to Genesis, and that man's will should always be allowed to exercise its original power and liberty.

It is possible, however, for man so to identify

his consciousness with Divine Mind that he is moved in every thought and act by that Mind. Jesus attained this unity; when He realized that He was exercising His will not in the personal but in the divine, He said, "Not my will, but thine, be done."

Many sincere Christians have tried to follow in the way of Jesus, and they have negatively submitted their will to God. But they have not attained the power or the authority of Jesus by so doing. The reason is that they have not raised the will to the positive spiritual degree. Jesus was not negative in any of His faculties, and He did not teach a doctrine of submission. He gave, to those who went forth preaching the Gospel, the power and authority of the Holy Spirit. In Mark 16:16-18 it is recorded that Jesus said: "He that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

Some Christians believe that God's will toward men varies, that His will changes, that He chastises the disobedient and punishes the wicked. This view of God's character is gained from the Old Testament. Jehovah was the tribal God of the Israelites, as Baal was of the Philistines. Man's concept of God is measured by his spiritual understanding. The "Jehovah" of Moses is quite different from the "Father" of Jesus, yet they are one and the same. "It is not the will of your Father who is in heaven, that one of these little ones should perish," is the teaching of Jesus. He bore witness that the will of God is that men should not suffer—that through Him they should have complete escape from sin, sickness, and even death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on

him should not perish, but have eternal life." The sin, sickness, suffering, and death that men experience are not punishment willed by God; they are the results of broken law. The law is good; men have joy, satisfaction, and life in everlasting harmony when they keep the law. Creation would not be possible without rules governing the created.

It is error for any one to submit his will to the control of any personality. The personal exercise of will by personal understanding is shortsighted and selfish; hence it is never safe to allow oneself to be led by the direction or advice of another. Practice the presence of God until you open your consciousness to the inflow of the omnipresent, all-knowing Mind, then affirm your unity with that Mind until you know and fully realize, through the many avenues of wisdom, just what you should do. This acquirement of a knowledge of the divine will is not the work of an instant; it results from patient and persistent spiritual study, prayer, and meditation. Even Jesus, with His exalted understanding, found it necessary to pray all night. All who have found the peace and the power of God have testified of the necessity for using prayer in the soul's victory.

One should not intellectually will to bring about results for oneself or for another. The difference between the personal will and the universal will can be known by one who practices thought control in the silence.

Affirmations made in the head alone are followed by a feeling of tension, as if bands were drawn across the forehead. When this state of mind sinks back into the subconsciousness, the nerves become tense; if the practice is continued, nervous prostration follows.

Stubborn, willful, resistant states of mind congest the life flow; they are followed by cramps and congestions. The will often compels the use of the various organs of the body beyond their

normal capacity, and the results are found in strained nerves and strained muscles and in impaired sight and impaired hearing. Disobedient children have earache, showing the direct result that self-will has on the nerves of the ears. Deaf persons should be treated for freedom from willfulness and obstinacy. In the present race consciousness, all people use the intellectual will to excess. The remedy is daily relaxation, meditation, prayer.

Will, as exercised by man, is the negative pole of the great executive force of the universe. The recognition of this in silent meditation opens the will to the inflow of this mighty, moving principle, and the power that moves to action the members of the body reaches into the invisible realm of ideas and controls the elements. It was comprehension of the will universal that enabled Jesus to say to the wind and the waves, "Peace, be still."

Life, liberty, and the pursuit of happiness are the inalienable rights of man, and they should never be interfered with. Hypnotism, mesmerism, and mediumship are based on the submission of one will to another. The one who desires control demands another's submission in mind and body to his own willed thoughts and words of directive power.

The effect on the one who submits is always weakening, and, if continued, results in a mental negation that makes him the victim of evil influences too numerous to mention.

"Not my will, but thine, be done," is one of the most far-reaching affirmations of Jesus, and those who follow Him and keep His sayings are finding great peace and relaxation of mind and body.

Jesus, the mighty Helper, is always present with those who are earnestly seeking to be Christians and to keep the divine law. To all such Jesus is saying today, as He said in Galilee, "I will; be thou made clean."

DRILL FOR THE DEVELOPMENT OF WILL

By Cora G. Dedrick

"We will obey the voice of Jehovah our God . . . that it may be well with us."

Every great character of the Bible became great by learning to hear and to obey in all things the voice of the indwelling Christ. Moses' life reveals how nonresistance and obedience may lead one through the dangers of sense consciousness (Egypt) into light and freedom (Promised Land). When Moses was born his life was in immediate danger, from the viewpoint of man. The king of Egypt had issued an edict that every male child born to the Israelites should be killed. This decree doomed Moses. But the spiritual nature wrapped in the soul of the young babe delivered him from the man-made law and brought him safely through every peril.

The great mother love in the heart of the woman who bore Moses caused her to hide him away during the first few months of his life. When she could no longer keep him in concealment, she made a basket of rushes, placed him in it, and placed the basket among the reeds near the shore of the river Nile, with the prayer that God would guide the little bark, and bring the precious contents into the hands of some one who could and would protect and save her darling babe. God's hand protected the boat. An Egyptian princess, accompanied by her ladies in waiting, came to bathe in the Nile. She found the babe in his queer boat, and adopted him. Thus through God's guidance this little waif was placed where he received the best of care, where eventually every advantage of the land of Egypt was open to him.

Moses became a great leader, a great lawgiver. The name Moses means "drawn out." Through the power of divine guidance he finally led the

children of Israel out of Egyptian bondage, and placed them on the path that led to the Promised Land.

The history of Moses is the history of every great character; obedience to the guiding power of the indwelling Lord was the one thing that elevated him above the race.

Man has gradually drifted away from his central I AM into outer realms of consciousness, until today he dwells largely in the night of his mind; he has become involved in external entanglements and confusion until his consciousness has lost the real power of Spirit. Man has become willful, which is the cause of much of his suffering. He has lost almost all conception of what it is to hear and to heed the voice of the indwelling Lord. He looks to man-made laws and to man's opinions as standards of living, and thinks that in worldly affairs there is no place for religion. The affairs of the world have been carried on independently of the higher powers, until today our civilization is approaching chaos.

But the awakening Christian of the present time is working early and late to learn of the quickening power of Spirit, and is continually saying with Paul, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God." Man quickened by Spirit realizes that God is the one and only power, and he desires above all else to be guided and directed by that power. The devout soul is willing that the will of God shall be done in him, but he may be uncertain as to the way. A good prayer for guidance is: *I am guided, governed, and directed by the wisdom and the power of my indwelling Lord, and all my ways are ways of pleasantness and all my paths are peace.* But we must do more than merely repeat this prayer; we must realize it in the very depths of our heart until our every faculty and our every cell responds.

This realization opens the way so that the light of Spirit may descend from the higher realms of the mind and organize itself within the soul. How eagerly the awakening soul seeks this newborn light. How eagerly he follows it, more than willing to prostrate himself before the throne of God, if by so doing he may be led out of the darkness of mortal ignorance into a better understanding of life. Thus the quickened soul is learning to obey; the faculty of divine will, which operates between absolute Truth and relative conditions, is coming again, little by little, into activity in the affairs of man.

Divine will is the mediator between God and man. It operates between the inner realms of mind and outer manifestation. Among the disciples of Jesus Christ, Matthew symbolizes the will, the executive power of the mind. (He was a tax collector, who sat at the gate and exacted tribute from those who passed through.) Divine will (Matthew), together with its twin faculty, divine understanding (Thomas), operates in the forehead, the front brain. Every high spiritual realization—be it a realization of love, or power, or what not—should be gently brought to the attention of these twin faculties, the will and the understanding, because they make connection between the invisible world of thought and the outer world of manifestation.

Divine will is good will. In real spiritual unfoldment, when we become obedient to the indwelling Christ, will and understanding inquire into the real value of every thought that knocks at the door of consciousness; they learn its real value, and they make it pay tribute according to its worth.

Emerson said that one man was true to what is in you and me. That one man was Jesus Christ. Let us be true to ourselves. Let us be true to what is in us. I believe that obedience to the best that we know is the key that will unlock every door that opens into the spiritual realms. Let us be

obedient to the divine will. Each of us can be conscious of Spirit's inner guidance. By being meek and lowly, subservient to Spirit, we open the way for God's great loving will to wrap us about, to protect us, to lead us into paths of peace, health, happiness, and prosperity, just as Moses' little reed boat was protected in the Nile.

A good drill for the silence is as follows: Go within and realize that God and God's laws are all; from the depths of your being realize the meaning of the words, "Not my will, but thine, be done." Gradually you will come to know that God's loving, sheltering will is within you and about you, and this realization will give you a consciousness of security. Center the attention back of the heart, and love this great directing power; realize that every good thing is being brought to you now. Say: *I firmly believe in the guiding Intelligence that is directing all my thoughts.* Bring the attention up to the front forehead, and realize the same prayer: *I firmly believe in the guiding Intelligence that is directing all my thoughts.* Return to the heart center, with the same prayer. Then throw the attention down into the feet with the prayer: *I am governed, guided, directed, and prospered by the wisdom and the power of the indwelling Christ, and all my ways are ways of pleasantness, and all my paths are peace.* Bring the attention up to the heart center, with the prayer, "Not my will, but thine, be done."

QUESTIONS ON FACULTY UNFOLDMENT —WILL

1. What faculty of mind is the motive power for all the other faculties?
2. What other faculty is most closely related to it?
3. What part does the imagination play in the development of the soul?
4. Why has man been given free will?
5. What is the work of the solar plexus?

6. How do the will and understanding conflict in the expression of the spiritual life?

7. What causes hardening of the arteries?

8. Where does "motive" come in?

9. Explain what is meant by partaking of the knowledge of good and evil.

10. What does Jesus represent in soul development?

11. How does the Christ discipline His disciples (faculties)?

12. Explain how the will is often allowed to become destructive.

13. What is the will of Divine Mind for man as regards his actions?

14. Explain why a person should be positive in submitting his will to the authority of God instead of doing so in a negative way.

15. With what power and authority did Jesus endow His disciples to go forth and preach?

16. Does God's will for man change?

17. Why do sin, sickness, suffering, and death come into man's life?

18. Should a person submit his will to the control of another? Explain.

19. How should a person make his affirmations?

20. Give the words of Jesus which may be used as an affirmation in bringing about relaxation, peace, and harmony.

MERRY CHRISTMAS

The greeting falls from every tongue,
The dear old welcome words so sweet,
By far-off angel chorus sung,
From baby lips in earthly street.
One message glad in heart and voice
Makes all the wide, wide earth rejoice:
Peace, "Peace on earth, good will to men!"
The Christ Child's birthday comes again.

—*Selected.*

PEACE, BE STILL

By LUCY MCGINNIS

"PEACE, be still"—very still, and let God bless you with His peace, His love. Closing your physical eyes and the eyes of your mind to all appearances of inharmony, weakness, and lack, accept in faith the peace of Jesus Christ: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

As you relax in mind and body and let His peace flow freely in you and through you, the cloak of burdens which has been wrapped around you, almost smothering you perhaps, drops off and you find yourself free—free with the freedom of Spirit.

In this consciousness of peace you are alone with God; you are unified with the one Presence and the one Power in the universe: God, the good. As you remain in reverence in His blessed presence you are endowed with all strength, all power, divine wisdom. The things that appeared to be as large as mountains, before your communion with the Holy Spirit, dissolve into their original smallness before the power of Spirit. You find that God has opened the way and that your path lies clear before you. You can go forth radiant, victorious, triumphant, filled with life, wisdom, power, and success, if you will.

"The battle is not yours, but God's." God is your all-sufficiency in all things, and He will give you freely and abundantly of Himself "*that* your joy may be made full."

God is life and fullness of health. No matter how long the duration of a case of sickness nor how hopeless it may appear, God can restore life and health. Though there be but one living cell

in a body, if that cell is consecrated to God in unwavering faith, He can and will rebuild a new body. "With God all things are possible."

If the problem facing you is finances—God is your infinite source and supply. Maybe you have taxes to pay, a family to support, property to rent or sell, or any of the many other financial problems that the world is facing today. God will take care of you. Just be willing to let Him help you, and His love will open the way for the successful solution of your problem.

If your problem happens to be one of harmony and happiness—"God is love." His love infolds you, and He is longing to pour His love upon you in overflowing measure.

God never gives stintingly. He never withholds any good thing from His children. You are God's child, and He loves you. He has opened the windows of heaven and poured rich blessings upon you. He is blessing you now.

Then you may ask, "Why am I not receiving those blessings, if God is loving me and has opened the windows of heaven to bless me?"

You are not receiving because you are refusing to accept God's gifts. You have allowed appearances to become real to you. They have blinded you to the Truth of God. Through your recognition of appearances you have allowed them to grow and accumulate power until by their size they have filled you with fear. You have taken upon yourself all responsibility for the solution of your apparent problems, maybe thinking that God was too busy to be bothered with your problems, or perhaps you have thought that God did not hear you.

If you have ever entertained such thoughts, release them. God will give you food, clothes, or the wherewithal to pay your bills just as quickly and as surely as He cares for the lilies of the field or the birds of the air. "Prove me now herewith . . . if I will not open you the windows of heaven,

and pour you out a blessing, that there shall not be room enough *to receive it.*"

But you have your part to do to receive His blessings. No matter how pressing the things of the outer world seem, you should be faithful in your daily communion with our Father. Releasing all thoughts concerning things as they appear to be manifesting, go to God in reverent silence and receive His peace, His strength, His wisdom. Realize that you have no burdens; "The battle is not yours, but God's." Then, with unwavering faith, place all your burdens in His loving care and ask of Him wisdom to live every moment as it comes. After placing your problems in God's care, free your mind of them and do not take them upon yourself again. God will take care of them all according to His infinite wisdom, much better than you ever could. Have faith in God. In divine order He will show you the solution of the problems that formerly bothered you. Remember that Spirit is never late, and it never fails one who trusts implicitly. God requires a steadfast, unwavering faith.

"According to your faith be it done unto you."

THY SPEECH BEWRAYETH THEE

Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathed should bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee."

—*Thomas R. Robinson.*

FOLLOWING JESUS

By THEODOSIA DEWITT SCHOBERT

IN STUDYING the Bible, we find that we get the greatest good out of our study by applying its lessons individually. Even the teachings and the works of Jesus Christ will not help us if we simply think of them as having occurred a great many years ago and fail to realize that they reveal a power and possibilities that are equally at hand today.

Therefore in our study of Jesus, as in our study of the other Scriptures, we should seek to apply to ourselves the lessons involved. We should understand that the incidents related in the Gospels teach our own possibilities and what we must do to attain those possibilities.

Just to believe that Jesus Christ really was born, lived, taught Truth, worked miracles, died, and rose from the tomb is not sufficient; it is not enough even to believe that He did these things for us individually as well as for the race. We believe the foregoing. But this belief alone is insufficient to release us from our human errors and limitations and to bring us here and now into the heavenly conditions that we desire to enter.

The question then is: What more must we do? You will agree with me when I say that we must, each one of us, apply the teachings of Jesus in order to reap the desired good results. Jesus told us not only to believe on Him, but also to follow Him.

Jesus said also, "If any man would come after me, let him deny himself, and take up his cross, and follow me." "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath

left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life."

The subject of a recent Sunday lesson in *Unity* was "Paying the Price," and the burden of several of the following lessons was the same line of thought.

Perhaps some of you have wondered why there is a price to pay. You may ask, "Why, in following Jesus, do we have to give up anything? Why are there so many things in ourselves to be denied and crossed out in order to reach the perfect spiritual state that Jesus reached, and which we also are seeking to reach that we may be like Him and know and experience only that which is good? Why, if we were created in the image and likeness of God, do we find ourselves subject to false beliefs, fears, and inharmonies of so many kinds, in mind, body, and affairs? Why are we not consciously spiritual if we are, and if we have been all the time, sons of God?"

The answer to these questions is: Man is threefold in his being—spirit, soul, body, or spiritual, mental, physical. In the spiritual phase of his being, he is the Son of God, the ideal or Christ man, made by the heavenly Father in His image and likeness. From the inner spiritual, or ideal man, came forth the soul, or consciousness; from the soul the outer body, or the physical of man, evolved—came into manifest being.

Man therefore lives on three planes of consciousness, or in three realms. As a result of consciously recognizing more and more the outer realm of his existence, he has paid less and less heed to the inner, until he, the race as a whole, sees the outer, manifest world as very real, while the inner or unmanifest world, the spiritual or source of all things, seems very unreal. In more direct words, we find ourselves to be very conscious of our outer physical and mental phases of

being and very unconscious of our true inner spiritual selves.

Therefore, we must work to come again into the spiritual, or Christ, consciousness—to become conscious of the spiritual in us—conscious of God. Our work in doing this is to let go all the thoughts, beliefs, and tendencies which are based on outer seemings only and which keep the spiritual realities from becoming real and apparent to us. We must cease thinking, believing, and living according to appearances. We must learn to "judge righteous judgment"; that is, we must learn to judge, to make our decisions in all matters, to think, and to act according to that which is real and true in Spirit.

If an individual lives entirely in, or from, the physical plane, and neglects the mental plane, he becomes more physical and animal in his make-up and deteriorates mentally. On the other hand, by using one's intellect and thinking powers, by living more in the mental phase of one's being, one becomes more and more brilliant mentally, often at the expense of bodily health and well-being.

The same is true concerning the spiritual plane. So long as one neglects the spiritual realm and lives more in the mental and the physical realms, one remains more or less unconscious of the spiritual phase of one's being. Such a person knows little or nothing of his wonderful and unlimited possibilities as a son of God, as a spiritual being.

Jesus Christ came to demonstrate the divine possibilities, and to tell us how to follow Him in the demonstration of mighty works and of perfect, manifest Sonship—eternal life. Jesus Christ is here right now, all the time, giving us the power to make this demonstration.

From the foregoing explanations, and from Jesus' teaching and example, it is very clear that in order to become spiritual, Christlike, and to demonstrate all the good that lies in and springs

from a consciousness of God and of Truth, we must live more in the spiritual realm, instead of thinking and believing according to outer seeming.

We must think more about spiritual things, about the all-power, the omnipresence, and the reality of God, Spirit. We must deny daily that which is unspiritual and limited in our thoughts and our lives. We must affirm the unlimited and ever present good that belongs to the Son of God —the Christ—in us.

All that Jesus did we can do, as we learn to think and to act from the Christ or oneness-with-God standpoint from which He thought and acted. "The works that I do shall he do also," He said, "and greater *works* than these shall he do."

But we must pray much, in order to come to this place in consciousness. Even as Jesus spent whole nights in prayer in order to enter fully into His consciousness of oneness with the Father and with the Christ, His own inner spiritual self, so we must by much high thinking and praying become raised to the Christ or spiritual understanding and consciousness. We must meditate much on spiritual truth. We must also think much about the freeing, uplifting, redeeming, resurrecting power of the Christ mind as being active in us, in order to make the great attainment that Jesus Christ made.

And isn't it worth while? Isn't it worth everything, every sacrifice, on our part? Yet all that we ever really have to give up is the human limitations that keep us from realizing and attaining in our lives the Christ standard of peace, joy, wholeness, and life, and the unlimited bounty and goodness of God.

We should seek earnestly to quicken the Holy Spirit within us and to live spiritually. Because Jesus considered spiritual understanding to be of greater importance than anything in the outer, He suggested to the rich young ruler that he

should let go his outer possessions and follow Him.

What does this rich young man represent in you and in me? Personality, personal ambition, for good, if you will. It is that in us which desires the best, but desires it from a personal and selfish standpoint.

The young man had great possessions. He had observed the Mosaic law carefully, and had done everything that he knew, from the personal standpoint, to better himself and his condition in life. From a worldly viewpoint, he was a great success. But he was not satisfied. No one begins to realize satisfaction until he finds God—until he attains spiritual understanding. The young man knew within himself that there was something more to be had. He knew that Jesus had something of infinite worth, that he, with all his striving, had not succeeded in getting. So he came to Jesus to inquire what more he must do in order to inherit eternal life. His ideals were very high, and Jesus looking on him loved him and told him that he was not far from the kingdom.

This young man lacked just one thing—the hardest thing that man has to learn; he had not learned to "let go." Personal selfishness does not want to let go. Its nature is only to get. But the true heavenly riches—eternal life, peace, wholeness, and an abiding consciousness of the divine presence and power—are not to be attained through selfish personal ambition. So when Jesus told this young man to sell what he had and to give it away, he went away sorrowful, because he had great possessions.

There is a vital lesson in this for us. The one great lesson that we must learn in following Jesus is that we can not demonstrate spiritually by holding, in a personal way, even to the good that we seek. We must know that even our very lives belong to God. All that we are or ever can become, all that we have or expect ever to have,

comes from Spirit and belongs to God. It does not belong to us selfishly. All along the way we must commit to His keeping everything that we are and everything that we have—especially that which, from day to day, we are seeking to demonstrate. This lesson is taught in the words of Jesus: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

Many persons fall short in their efforts to demonstrate health and other things, because they are not willing to commit their lives, their all, into God's keeping. They do not give themselves up completely to Him, so that He can do His restoring, redeeming work in them and in their affairs. They hold on, in a personal, selfish, clinging, fearful way.

The hard lesson for us, as it was for the rich young ruler, seems to be to "let go" this personal hold. But we must learn to give all, whatever it may be, however dear to us personally it is, however serious, or trivial, the problem appears to be, into God's keeping, that His will instead of ours may be done. This is the way to "let go."

Then we must fully believe that God is able to, and will, keep that which we commit to Him. All the good thus will be preserved and will be given back safely to us, with the thorn, the inharmony, removed. "The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith."

Personal ambition and selfishness led two of the apostles of Jesus to ask of Him places of great honor and power; one desired to sit at His right hand and the other at His left, in the kingdom. And how did Jesus answer them? He simply asked them if they could drink the cup that He drank. In other words, were they willing to, and could they, "let go" the lesser self life, mortal mind, human selfishness, to the extent that He was letting go of it. He knew that this was the

only way to the attainment of true spiritual dominion and power.

Spirit can rule in and through man only as he allows it to do so by releasing the rule of the mortal, or personal, will. True spiritual greatness and power come by the letting go of self, by service, by giving, and not by selfishly getting. This is what we must learn and put into practice if we would follow Jesus out of sin and death into perfection and the fullness of life and of good.

ADORATION

Yea, Lord, we greet Thee,
Born this happy morning;
Jesus, to Thee be glory given;
Word of the Father,
Now in flesh appearing;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him, Christ the Lord.

—*From the Latin.*

CHRISTMAS DAY

The Christmas spirit and sense of service should not be only for one day in the year, but a perennial and perpetual expression of the love in your heart. If the spiritual good cheer of Christmas Day were generally manifested throughout the year, it would transform mankind.

Love is still the greatest thing in the world, and the world grows better in the proportion that love increases. Do not wait for others to practice the Golden Rule, but diligently apply it in your own daily life. Like the stars that are beautiful because of what they are, and not because of what they do, so you can make your life a beneficent influence to others by developing a continual spirit of Christmas within your mind and heart.—*Grenville Kleiser.*

THE MIRACLE

By CLARA E. PUTNAM

"Fear not! Fear not, O little one,"
We heard the gentle Master say;
But doubtfully we turned away
Not noticing what He had done,
Not noticing that when He smiled
The scent of lilies filled the air,
Not noticing the answered prayer,
Nor seeing that the little child
Whose crippled form had touched His heart
Went dancing, singing, down the lane.
For we were wise and very sane,
And all this furor was the part
Of foolish, superstitious folk.
Aye, Sara nudged me as she said,
"They even say He raised the dead!"
And shook with laughter as she spoke.

And so we left the milling crowd;
We walked through fields of ripened wheat
And talked of homely things and sweet,
In voices neither hushed nor loud:
Of how Rebecca's golden hair
Was growing darker with the years;
Of little Aaron's foolish fears;
Of harvest; of the fretting care
That comes with every passing day
So closely linked with happiness
We would not have its burden less.
And so we took our homeward way,
We hurried laughing through the gate,
We paused a moment at the door;
The moonlight flickered on the floor
For it was very, very late.

Rebecca came on flying feet,
Her voice hysterical with fright.
Then Sara's face grew deadly white,
Her eyes' deep pity seemed to meet
The horror in my own. She cried:
"Not Aaron! Not our little son!
Lord, not our precious baby one!"
And staggered moaning to his side.
The twisted body writhed in pain,
The sunny curls were soaked with red.
I kissed him softly, bowed my head,
"Thou givest, Lord, to take again."
But Sara wailed, "Oh, seek the Man—
The Healer—Christ of Galilee!"
Her cold lips flung the words at me,
"Come, we must find Him if we can!"
Gently I pushed her hand away,
Slowly, and sadly then I cried:
"Ah, better had our baby died!
Then God could comfort! Let us pray!"
But Sara turned with awful scorn
And gathered to her heaving breast
The little one: "We will not rest
Till we have found Him—we can mourn
When there is nothing left to do!
Come, Isaac!" So on flying feet
Back through the golden aisles of wheat
We ran. For, yes, I followed too!

Like dusky whispers in the night
The shadows fell on Galilee;
Across the ripples of the sea
The cool moon flung a mellow light.
Alone, alone, in silent prayer
The gentle Master conned the skies,

A world of sorrow in His eyes
And all the joy of heaven there
(As if too often He had borne
The weight of trouble not His own),
His arms flung forward on the stone
At which He kneeled. My soul was torn
With pity; Sara's eyes were sweet
With mists of pleading tenderness.
In silence, while my doubt grew less,
She laid her burden at His feet.
"Dost thou believe?" He searched her face.
A flood of grief she could not stem
Choked her; she kissed His garment's hem.
"Dost *thou* believe?" (I saw Him place
A gentle hand upon her head.)
He turned and probed my aching heart;
I felt the sudden tear-drop start,
"Help me believe—he is not dead!"
"Lo, it shall be as ye believe!"
Soft rays of tender healing light
Poured down upon us through the night.
"Fear not, my children! Do not grieve!"

Home through the waving fields of grain
We walked, our little Aaron pressed
Protectingly against my breast.
We spoke of homely things again—
Thrice dear. Before the open door
We watched the white stars growing dim.
(All night, all night, we'd searched for Him.)
A sunbeam danced across the floor;
It touched the warm lips of the child
As if in mischief it would trace
The elfin laughter of his face.
He reached for it—and Sara smiled.

LESSONS IN TRUTH

By H. EMILIE CADY

BONDAGE OR LIBERTY, WHICH?

Twelfth Lesson

Finally, my brethren, be strong in the Lord, and in the power of his might.—*Eph. 6:10.*

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—*Phil. 4:8.*

EVERY SOUL is by nature, or believes itself to be, in bondage to the flesh and to the things of the flesh. All suffering is the result of this bondage. The history of the coming of the children of Israel out of their long bondage in Egypt is descriptive of the human soul, or consciousness, growing up out of the animal or sense part of man and into the spiritual part.

"And the Lord said [speaking to Moses], I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

"And I am come down to deliver them up out of the land unto a good land and a large, unto a land flowing with milk and honey."

These words express exactly the attitude of the Creator toward His highest creation, man.

Today, and all the days, He has been saying to us, His children: "Surely I have seen the affliction of my people which are in Egypt [darkness of ignorance], and have heard their cry by reason of their taskmasters [sickness, sorrow, and poverty]; and I am [not I will, but I am now] come down to deliver you out of all this suffering, and

to bring you up unto a good land and a large, unto a land flowing with good things."

Sometime, somewhere, every human soul must come to itself. Having tired of eating husks, it will "arise and go to my Father." "For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God."

This does not mean that God is a stern autocrat who by reason of supreme power will compel man to bow to Him. It is rather an expression of the order of divine law, the law of all love, all good. Man, who is at first living in the selfish animal part of himself, will grow up through various stages and by various processes to the divine or spiritual understanding wherein he knows that he is one with the Father, and wherein he is free from all suffering, because he has conscious dominion over all things. Somewhere on this journey the human consciousness, or intellect, comes to a place where it gladly bows to its spiritual self and confesses that this spiritual self, its Christ, is highest and is Lord. Here and forever after, not with sense of bondage, but with joyful freedom, the soul cries out: "The Lord reigneth." Every one must sooner or later come to this point of experience.

You and I, dear reader, have already "come to ourselves." Having become conscious of an oppressive bondage, we have arisen and set out on the journey from Egypt to the land of liberty, and now we cannot turn back if we would. Though possibly there will come times to each of us, before we reach the land of milk and honey (the time of full deliverance out of all our sorrows and troubles), when we shall come into a deep wilderness or against an impassable Red Sea, when our principle will seem to fail, yet does God say to each one of us, as to the trembling children of Israel: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you."

Each soul must sooner or later learn to stand alone with its God; nothing else avails. Nothing else will ever make you master of your own destiny. There are in your own indwelling Lord all the life and health, all the strength and peace and joy, all the wisdom and support that you can ever need or desire. No other can give to you as can this indwelling Father. He is the spring of all joy and comfort and power.

Hitherto we have believed that we were helped and comforted by others, that we received joy from outside circumstances and surroundings; but it is not so. All joy and strength and good spring up from a fountain within one's own being; and if we only knew this truth we should know that, because God in us is the fountain out of which springs all our good, nothing that any one does or says, or fails to do or say, can take away our joy and good.

Some one has said: "Our liberty comes from an understanding of the mind and the thoughts of God toward us." Does God regard man as His servant, or as His child? Most of us have believed ourselves not only the slaves of circumstances, but also, at the best, the servants of the Most High. Neither belief is true. It is time for us to awake to right thoughts, to know that we are not servants, but children, and if children, then heirs. Heirs to what? Why, heirs to all wisdom, so that we need not, through any lack of wisdom, make mistakes; heirs to all love, so that we need know no fear or envy or jealousy; heirs to all strength, all life, all power, all good.

The human intelligence is so accustomed to the sound of words heard from childhood that often they convey to it no real meaning. Do you stop to think, really to comprehend, what it means to be "an heir of God and joint heir with Christ"? It means, as Emerson says, that "Every man is the inlet, and may become the outlet, of all there is in God." It means that all that God is and has is in

reality for us, His only heirs, if we only know how to claim our inheritance.

This claiming of our rightful inheritance, the inheritance which God wants us to have in our daily life, is just what we are learning how to do in these simple talks.

Paul said truly: "That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

"But is under tutors and governors until the time appointed of the father.

"Even so we, when we were children [in knowledge], were in bondage under the elements of the world:

"But when the fullness of the time was come, God sent forth his Son. . . . And because ye are sons, God hath sent forth the Spirit of his Son into your hearts [or into your conscious minds], crying Abba, Father.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

It is through Christ, the indwelling Christ, that we are to receive all that God has and is, as much or as little as we can or dare to claim.

No matter with what object you first started out to seek the knowledge of the Truth, it was in reality because it was God's "fullness of time" for you to arise and begin to claim your inheritance. You were no longer to be satisfied with or under bondage to the elements of the world. Think of it! God's "fullness of time" now for you to be free, to have dominion over all things material, to be no longer bond servant, but a son in possession of your inheritance! "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

We have come to a place now where our search for the Truth must no longer be for the rewards; it must no longer be our seeking a creed to follow, but it must be our living a life. In these sim-

ple lessons we have taken only the first steps out of the Egyptian bondage of selfishness, lust, and sorrow toward the land of liberty, where perfect love and all good reign.

Every right thought that we think, our every unselfish word or action, is bound by immutable laws to be fraught with good results. But in our walk we must learn to lose sight of results which are the "loaves and fishes." We must rather seek to be the Truth consciously, to be love, to be wisdom, to be life (as we really are unconsciously), and let results take care of themselves.

Every soul must take time daily for quiet and meditation. In daily meditation lies the secret of power. No one can grow in either spiritual knowledge or power without it. Practice the presence of God just as you would practice music. No one would ever dream of becoming a power in music except by spending some time daily alone with music. Daily meditation alone with God seems, some way, to focus the divine presence within us and to our consciousness.

You may be so busy with the doing, the outgoing of love to help others (which is unselfish and Godlike as far as it goes), that you find no time to go apart. But the command, or rather the invitation, is, "Come ye apart and rest awhile." And it is the only way in which you will ever gain definite knowledge, newness of experience, steadiness of purpose, or power to meet the unknown which must come in all daily life. Doing is secondary to being. When we are consciously the Truth, it will radiate from us and accomplish the works without our ever running to and fro. If you have no time for this quiet meditation, make time, take time. Watch carefully, and you will find that there are some things, even in the active unselfish doing, which would better be left undone than that you should neglect regular concentrated meditation.

You will find that some time is spent every day

in idle conversation with people who "just run in for a few moments" to be entertained. If you can help such people, well; if not, gather yourself together and do not waste a moment just idly diffusing and dissipating yourself to gratify their idleness. You have no idea what you lose by it.

When you withdraw from the world for meditation, let it not be to think of yourself or your failures, but invariably to get all your thoughts centered on God and on your relations to the Creator and Upholder of the universe. Let all the little annoying cares and anxieties go for a while, and by effort, if need be, turn your thoughts away from them to some of the simple words of the Nazarene, or of the Psalmist. Think of some truth, be it ever so simple.

No person, unless he has practiced it, can have any idea how it quiets all physical nervousness, all fear, all over-sensitiveness, all the little raspings of everyday life—just this hour of calm, quiet waiting alone with God. Never let it be an hour of bondage, but always one of restfulness.

Some, having realized the calm and power which come of daily meditation, have made the mistake of withdrawing themselves entirely from the world, that they may give their entire time to meditation. This is asceticism, which is neither wise nor profitable.

The Nazarene, who was our noblest type of the perfect life, went daily apart from the world only that He might come again into it with renewed spiritual power. So we go apart into the stillness of divine presence that we may come forth into the world of everyday life with a new inspiration, and increased courage and power for activity and for overcoming.

"We talk to God—that is prayer; God talks to us—that is inspiration," says Lyman Abbott. We go apart to get still, that new life, new inspiration, new power of thought, new supplies from the Fountainhead, may flow in; and then we come

forth to shed it on those around us, that they too may be lifted up. Inharmony cannot remain in any home where even one member of the family daily practices this hour of the presence of God, so surely does the renewed infilling of the soul by peace and harmony result in the continual outgoing of peace and harmony into the entire surroundings.

Again, in this new way which we have undertaken, this living the life of Spirit instead of the old self, we need to seek always to have more and more of the Christ Spirit of meekness and love incorporated into our daily life. Meekness does not mean servility or imbecility, but it means a spirit which could stand before a Pilate of false accusation, "opening not his mouth." No one else is so grand, so Godlike as he who, because he knows the truth of Being, can stand meekly and imperturbed before the false accusations of mortal mind. "Thy gentleness hath made me great."

We must forgive as we would be forgiven. To forgive does not simply mean to arrive at a place of indifference to those who do personal injury to ourselves; it means far more than this. To forgive is to give for—to give some actual, definite good in return for evil given. One may say: "I have no one to forgive; I have not a personal enemy in the world." Even so; and yet if, under any circumstances, any kind of a "served-him-right" spirit springs up within you over anything that any of God's children may do or suffer, you have not yet learned how to forgive.

The very pain that you suffer, the very failure to demonstrate over some matter which touches your own life deeply, may rest upon just this spirit of unforgiveness that you harbor toward the world in general. Put it away with resolution.

Do not be under bondage to false beliefs about your circumstances or environment. No matter how evil any circumstances may seem, nor how much it may seem that some other personality is

at the foundation of your sorrow or trouble, God, good, good alone, is really there when you call His law into expression.

If we have the courage to persist in seeing only God in it all, "even the wrath of man" shall be invariably turned to our advantage. Joseph, in speaking of the action of his brethren in selling him into slavery, said, "As for you, ye thought evil against me; but God meant it unto good." "*All* things work together for *good* to them that love God," or to them who recognize only God. All things! The very circumstances in your life that seem torturing, heart-breaking evils will turn to joy before your eyes if you will steadfastly refuse to see anything but God in them.

It is perfectly natural for the human soul to seek to escape from its troubles by running away from present environments, or by planning some change on the material plane. Such methods of escape are absolutely vain and foolish. "Vain is the help of man" or mortal.

There is no permanent or real outward way of escape from miseries or circumstances; all must come from within.

The words, "God is my defense and deliverance," held in the silence until they become part of your very being, will deliver you out of the hands and the arguments of the keenest lawyer in the world.

The real inner consciousness as a truth that "The Lord is my shepherd, I shall not want," will supply all my wants more surely and far more liberally than any human hand can.

The ultimate aim of every soul should be to come into the consciousness of an indwelling God, and then, in all external matters, to affirm deliverance through and by this divine One. There should not be a running to and fro of the mortal, making human efforts to aid the divine, but a calm, restful, unwavering trust in All-wisdom

and All-power within one as able to accomplish the thing desired.

Victory must be won in the silence of your own soul first, and then you need take no part in the outer demonstration of relief from conditions. The very walls of Jericho which keep you from your desire must fall before you.

The Psalmist said: "I will lift up mine eyes unto the hills [or to the highest One], from whence cometh *my help.*

"My help cometh from the Lord, which made heaven and earth.

"The Lord [thine indwelling Lord] shall preserve thee from all evil.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Oh, if we could only realize that this mighty power to save and to perfect, to deliver and to make alive, lives forever within us, and so cease now and always to look away to others!

There is but one way to obtain this full realization—the way of the Christ. "I am the way, the truth, and the life," spoke the Christ through the lips of the Nazarene.

Holding to the words, *Christ is the way,* when you are perplexed and confused and can see no way of escape, will invariably open a way of complete deliverance.

(The End.)

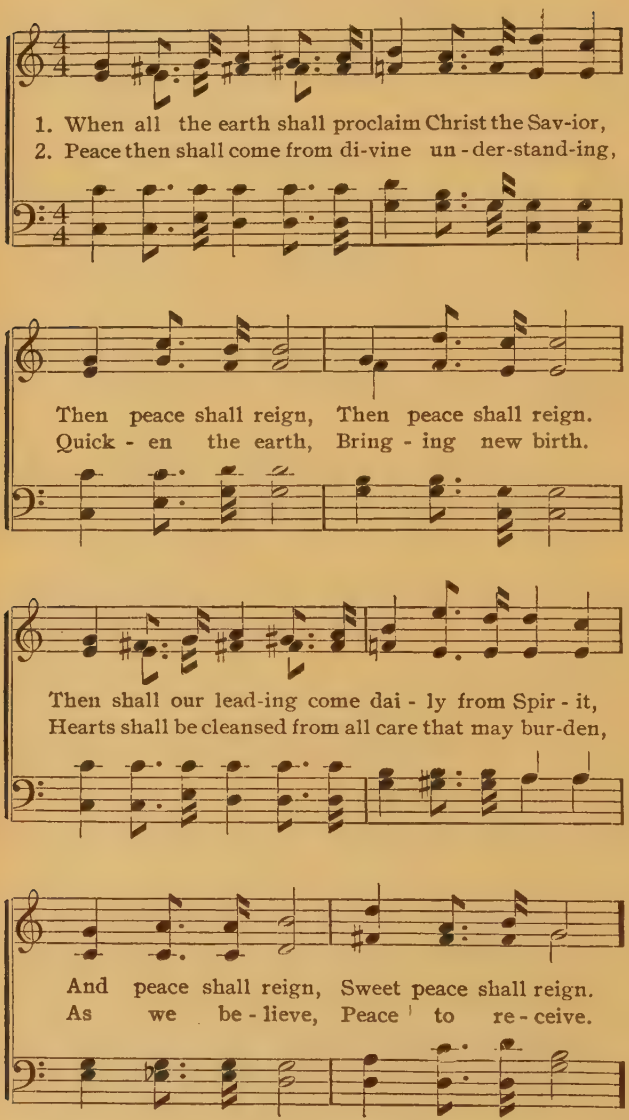
THE PLACE OF PEACE.

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
    Is a place of central calm:
So here in the roar of mortal things,
I have a place where my spirit sings,
    In the hollow of God's palm.

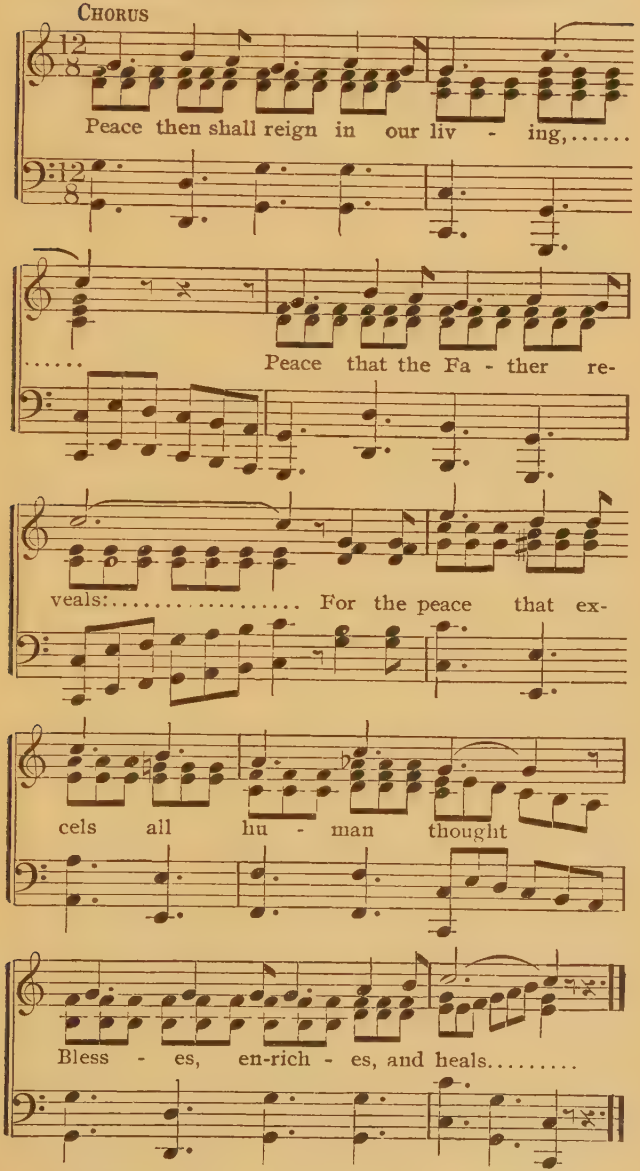
—Edwin Markham.

PEACE SHALL REIGN

GABLE — FRANGKISER


1. When all the earth shall proclaim Christ the Sav-ior,
2. Peace then shall come from di-vine un-der-stand-ing,
Then peace shall reign, Then peace shall reign.
Quick-en the earth, Bring-ing new birth.
Then shall our lead-ing come dai-ly from Spir-it,
Hearts shall be cleansed from all care that may bur-den,
And peace shall reign, Sweet peace shall reign.
As we be-lieve, Peace to re-ceive.

PEACE SHALL REIGN—Concluded


CHORUS
Peace then shall reign in our liv - ing,.....
.....
Peace that the Fa - ther re-
veals:..... For the peace that ex-
cels all hu - man thought
Bless - es, en-rich - es, and heals.....

+ THE HOME +

FEEDING THE SPIRITUAL CHILD

By EDITH KINLEY

DIVINE WISDOM is a characteristic of motherhood. It belongs with the creation of life. Divine wisdom, within the mother, is cultivated by her recognizing its existence, by her using it and her learning to be very still and wait upon it. A few moments of stillness or silence in the morning before the children start for school is preferable to the anxious bustle and flurry over lunches and rubbers and spelling books that sometimes marks the beginning of their school day.

A morning silence need not assume the formality of the old-fashioned morning worship. The child dislikes any custom that requires him to dress or speak or act in a formal or unusual manner. Morning prayer or silence should be as natural and as customary as brushing teeth or eating. All audible statements or affirmations should be couched in language that is easily contained in the child's own vocabulary and common to his own expression.

Surely there is a time in every household when the family talk over the plans and activities for the day; perhaps it is at the breakfast table or while Mother is packing the lunches or superintending the morning toilets. Whenever and wherever early morning plans are discussed is the time and place to make an affirmation to fit the needs of the day and to hold the statement together during a brief period of silence. The children soon learn to know what they require for

each day's experience and will make their own affirmations in their own way, asking the family to coöperate. If the day holds a test or examination in school, the need is for wisdom; a new bit of authority or honor calls for judgment and understanding; and a seemingly dull and uninteresting day needs patience, love, and divine enthusiasm.

You would not start your children to school without their breakfast. Their need for spiritual food is just as great. Since they are spiritual beings, they need spiritual nourishment. The morning period of silence serves as food for the spiritual child. It brings the family closer in love and spiritual unity, and it gives a new meaning to the words, "Help one another."

Children need spiritual guardianship and protection. Can you trust your little one to go safely to school, through a long day, and home again to your protection without something more than his own strength and untried judgment to direct him? Does his safety depend solely on his obeying your warnings and admonitions concerning traffic crossings and safety rules? Or do you start him forth with the assurance that he carries with him a protecting power that is greater even than his daddy's would be if he walked beside him all the way; and that he, at all times, has within himself good judgment and understanding sufficient to meet each condition that may arise? How calm and confident is the mother who commends her child to God at the beginning of each day.

A little girl was carried into her home one day by a man who was plainly suffering great mental agony. The child was quite disheveled and was screaming at the top of her voice. However, the practiced ear of the mother, who met them at the door, knew the cry to be one of fear rather than of pain, and she smiled reassuringly at the man as he placed the child in her arms. "It wasn't her fault," gasped the man, "she was waiting for me

to pass when I foolishly swerved my car to the wrong side of the street. She is badly hurt, I'm afraid. Shall I take her to a hospital or call a doctor here?" The crowd that followed the man and the child up the street was surging across the yard as the mother carried the child inside and asked the man to close the door. Then she sat in a low chair and nestling the little girl in her arms she said, "You're all right, dear, not hurt at all." At this the man's forced calmness quite gave way, and he began to urge haste in getting medical aid to the child. He told how the child had been limp and unconscious when he picked her up from the street. It was quite impossible for her to receive the blow that his car had given her and not be internally injured, even if no bones were broken. "Why," he said, "she was thrown on the fender of the car, then several feet out into the street." All this the mother smilingly ignored as she skilfully quieted the frightened child. Then the man became angry. He said that he supposed that she did not believe in doctors, and he insisted on a doctor's examination because he felt his responsibility even if she felt none. The mother merely motioned him to be quiet. As the child quickly regained her composure under her mother's soothing influence she was undressed and examined for possible injuries. "No need to frighten her further with a doctor unless it is necessary," the mother reasoned and displayed the child's perfect body with but one small bruise as a result of her recent experience. The man was amazed. "It can't possibly be that she is not hurt in some way," he said, and to prove his point he began to tell again just how she was struck. The little girl listened to the story this time and, as the man finished with a bewildered, "I can't understand it," she leaned forward on her mother's lap and earnestly said, "Why, don't you know about God? God gives His angels charge over me. Perhaps they picked me up in their wings and placed me on the fender

of your car and then laid me down in the street."

If you had been this mother, would you have felt uneasy when the little one started for school next day or would you have felt, as this mother did, that a love and a wisdom greater than her own were watching over the destiny of her child?

This was a situation that a mother's admonition of care and caution hardly could have prevented, but the child's own inner assurance of safety, her realization of God's presence and protection, was a shield and a guard against harm.

Some day you will start your child out into the world just as you now start him to kindergarten. Will he be prepared inwardly for his journey? Will he have developed within himself an abiding conviction of God's nearness and guidance? Will he be sure of his strength and his purpose? Or will he go forth believing that his success or failure, his safety or protection, depends on some outer agency? Will he have the poise and the freedom that come from daily communion with God, or will he be afraid to trust himself? Are you trying to show your love for him by making him dependent on your services, counsel, and advice, or are you proving your love by teaching him to know God and to place his reliance on his own innate divinity.

All the wisdom that you may need to help your child develop mentally, physically, and spiritually you will find within yourself, if you will but seek it.

Your business is to teach the child to live, not to do his living for him. As you may find within yourself the wisdom that you need to fulfill your divine commission of motherhood, so may your child be taught to find within himself all the wisdom that he needs to fill his own place and purpose.

Mothers who are running hither and thither for help in managing and understanding their children are attempting to carry the responsibility

themselves instead of placing it where it belongs —with God. They are looking to some personal influence, some outer power, to control what they, unconsciously perhaps, regard as their child, their own personal possession or expression. Once you give your child to God, once you still your own desire and let God use you as an instrument by which to direct and control the child, you will find that responsibility has changed to joyous recognition of opportunity, an opportunity to cooperate with God.

We all sincerely honor the mother who continues to pray for her children, but greater is she who teaches her children to pray for themselves.

A CHILD'S THOUGHT OF GOD

They say that God lives very high;
But, if you look above the pines,
You cannot see our God; and why?

And if you dig down in the mines,
You never see Him in the gold;
Though from Him all that's glory shines.

God is so good He wears a fold
Of heaven and earth across His face,
Like secrets kept for love, untold.

But still I feel that His embrace
Slides down by thrills through all things made—
Through sight and sound of every place.
As if my tender mother laid
On my shut lips her kisses' pressure,
Half waking me at night, and said,
"Who kissed you through the dark, dear guesser?"

—*Elizabeth Barrett Browning.*

SUNDAY LESSONS

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Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 9, DECEMBER 1, 1929.

Unity Subject—*The Home.*

International Subject—*The Christian Home in A Modern World.*—Luke 2:40-52.

Deut. 6:3-9; Matt. 19:3-9; Luke 24:28-32; Eph. 6:1-9; and II Tim. 1:3-5 and 3:14, 15 are a part of this lesson and should be studied in connection with it.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT—*Honor thy father and mother.* —Eph. 6:2.

SILENT PRAYER—*I abide in the love (unselfishness) of God, and I make my home a haven of love and Truth.*

Only the home that is based on the Christ love and teaching can be all that a home should be. The law of God, or of Being, should be understood by the parents in the home, should be kept by them, and should be taught diligently, wisely, lovingly, to the children. Nothing can be more explicit about this than the teaching of Deuteronomy 6:3-9. Length of days (see Deut. 6:2), prosperity, great increase of good, and general well-being are promised to those who live according to the divine precepts. "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In other words, we must be so deeply rooted in the understanding of Truth, as taught and demonstrated by Jesus Christ, that at all times, consciously and unconsciously, we think, talk, and act according to it.

As we train our own thought-children in wisdom's ways, and live the life of Truth ourselves, maintaining loving dominion over all our own inner forces and powers, we shall be able to train wisely and ably the children that God has entrusted to our care.

Matthew 19:3-9 treats of divorce. When homes are broken up by divorce, it is because of selfishness. If either husband or wife would really trust in God, the good, and learn to love truly, wisely, unselfishly, marital separation and divorce could in most cases be avoided. People are not in this world for the purpose of having their own way in everything. On the contrary, they are here to express God, to exemplify the qualities of Being. These God qualities are, first of all, love (unselfishness), then intelligence, wisdom, faith; these lead to true power, joy, health, and boundless good. In their association with other persons, especially with those in the home, individuals are provided with opportunities to develop their inherent God characteristics. When this fact is understood and acted on, domestic troubles are quickly adjusted, and the home becomes a haven of harmony and of progressive, happy, constructive living. From such a home, each member can go forth to meet the outer world, armed with the virtues and abilities that lead to true success and attainment.

Luke 24:28-32 stresses prayer. Jesus' life with His disciples was a life of prayer. Jesus and prayer were so closely associated in the minds of the disciples that the two with whom He walked to Emmaus after His resurrection knew Him the minute He blessed bread preparatory to eating with them. He revealed Himself to them through prayer. Every home should be a home of prayer. What is more beautiful than to see little children, and larger children, bow their heads at the table and say grace, or listen to a parent bless the food and thank God for it, before eating! Grateful-

ness to the Father for His many blessings is a large part of true prayer and should abound in every home.

In Ephesians 6:1-9 we find an outline for conduct in a well ordered, or Godly, home. The suggestions that are given there are worth earnest consideration.

II Timothy 1:3-5 reminds us of the far-reaching influence that a parent has over a child. How necessary then that this influence should be of the very highest and best character. II Timothy 3:14, 15 also gives excellent admonition.

Then we have our lesson about Jesus at the age of twelve years. His experience in the Temple shows Him to have been well instructed at home in the law of God and the precepts of Truth. His understanding even at that age greatly exceeded that of his parents, and astounded the Jewish rabbis and teachers, thus revealing His faithful attention to the greater teacher within Him—the Holy Spirit.

This lesson shows that children can be older and wiser souls than their parents. But such children will not be too forward, nor will they be unruly; understanding of Truth does not tend to a lawless spirit, and so we find that Jesus went back to Nazareth with His parents, "and he was subject unto them," until the time became ripe for Him to undertake the work for which He was sent into the world—His ministry to mankind.

QUESTIONS

1. How can a home be all that it should be? What is the result of parents' knowing and obeying in the home the laws of God?

2. How will people become able to train their children wisely?

3. How can marital separation and divorce be avoided in most cases? Why are people in

the world? What opportunities does association with other persons in the home afford?

4. Explain Jesus' walk to Emmaus with two of His disciples, as it relates to prayer in the home.

5. Give some lessons that we learn from Jesus' experience in the Temple with the Jewish teachers.

LESSON 10, DECEMBER 8, 1929.

Unity Subject—*Love Thy Neighbor as Thyself.*

International Subject—*Helping Neighbors in Need.*—Matt. 25:31-46.

In connection with this lesson, study Luke 10:25-27; James 1:27 and James 2:14-17.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one

of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Lev. 19:18.

SILENT PRAYER—*The law of love is now fulfilled in me, and I express it in my service to God and to man.*

The law of love, as stated in Luke 10:27, reveals an interesting fact concerning God's relation to man. The law reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The first part of this indicates that man must devote every particle of his energy and strength to loving God. This would leave no energy and strength for loving his neighbor, as mentioned in the second part. We must then conclude that loving God includes loving the neighbor. Since love must be given to the neighbor, we may be sure that God and the neighbor are one. God is everywhere present; we cannot love God without loving our neighbor, nor can we love our neighbor without loving God; we show our love to God by our

attitude toward our neighbor. To love God with all our strength, we must love all our neighbors. We cannot love a part of God, for God has no parts. God is one, and we are one with Him. If we love God with our whole heart, His love fills us, and we are filled with love and joy. If we do not love God whole-heartedly—if we think that some people should be loved and some should be hated—we automatically shut ourselves away from the love of God, and become unhappy.

In loving our neighbor, we must realize that our love must allow him his freedom. We cannot live his life for him. He must work out his own salvation. If we have a feeling that we must supervise all his acts and direct his life, that feeling greatly hinders our free expression of love. When we do anything for anybody which he can do and should do for himself, we deprive him of his right to express freely.

A man once felt sorry for a struggling butterfly that was trying to come out of its cocoon. In his kindness, he tore the cocoon open, so that the insect would be spared the struggle. The result was that a weakling was set free. It had not developed enough power to use its wings. Through his well-meaning but misdirected love, the kind-hearted man had ruined the life of the butterfly. Love binds up wounds; love recognizes perfection in others; love gives advice when it is desired, but does not interfere with another's freedom. Love does not make its object dependent, but stimulates it to greater self-reliance and usefulness. A mother may make her son a weakling by doing for him all the little things that he should do for himself. Love should be broad enough to see the ultimate result, as well as the immediate result, of its actions.

To the metaphysician, the judgment of Matthew 25:31-46 points so clearly to the necessity of a separation between the good and the evil in consciousness that there is little need to dis-

cuss the passage from any other standpoint. The kingdom inherited from the foundation of the world is the kingdom within each of us, to which Jesus referred when He located heaven. As all one's thoughts and desires are adjusted to conform to the divine law of love, one will naturally abide by the Golden Rule in one's dealings with other people.

Jesus taught that service is the test of value. In this lesson service is the one thing counted as good. In every department of life, the things which best serve us are considered most valuable. This is true in the mechanical, the moral, and the intellectual worlds. When we choose among the emotions and thoughts on which human consciousness, and all that comes out of it, is founded, we should make service the standard of our consideration.

Man should not be the servant of appetite, passion, or thought; these should all serve him and minister to him. The body is built and sustained by the serving forces of nature; and in every function of the organism these forces are clothing, feeding, healing, and giving life and strength to mind and body. All this is being done without thought that they are building a temple for the soul. When the higher self comes into dominion and recognizes the services of these silent workers, they are surprised at being set at the right hand, and at being told that when they served the body, which is brother to the mind, they were at the same time serving the Christ.

The goats, the adverse states of thought, are sent into the "age-abiding fire," as translated by Rotherham. This implies purification, not necessarily punishment. But there are disappointment and, to the "unprofitable servant," "weeping and the gnashing of teeth."

QUESTIONS

1. What truth about the relation of God and man does the law of love reveal?

2. If we love God with our whole heart, can we hate anybody?

3. Must perfect love grant freedom to the one loved?

4. Why should love refrain from bearing all the burdens of the one loved?

5. What does the judgment of Matthew 25:31-46 point to? What is the test of value?

LESSON 11, DECEMBER 15, 1929.

Unity Subject—*Taking God into One's Work.*

International Subject—*The Christian Spirit in Industry.*—Deut. 24:14, 15; Eph. 6:5-9; I Tim. 6:17-19.

In connection with this lesson, you may also study Exod. 1:8-14; Exod. 20:17; Amos 5:6-15; Zech. 8:16, 17; Matt. 20:1-16; Mark 12:1-9; and Luke 3:14.

14. Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates:

15. In his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee.

5. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ:

6. Not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart;

7. With good will doing service, as unto the Lord, and not unto men:

8. Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free.

9. And, ye masters, do the same things unto them,

and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

17. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*I consciously serve God in my daily work, and in all that I do.*

The greater part of the average person's life is made up of work; therefore it is not strange that the Bible deals explicitly with the labor problem, from the standpoint both of the employer and of the employee.

Religion should be taken into work; the Christ spirit should be expressed by every one in his business association with others. In this way alone will the world's labor problems be solved. Though slavery virtually has been abolished in the earth, there are many conditions yet to be adjusted before the Christ standard of liberty is attained. These adjustments must begin in men's thoughts. Only by individuals' becoming unselfish, just, and true, by each one's loving his neighbor as himself, will working problems become solved satisfactorily to all.

Both employer and employee must enter into this adjustment. Instead of the employer seeing only the shortcomings and general lack of ability and interest on the part of many of his workers, instead of seeing how they are prone to be careless and to cause him much needless expense and

trouble and how they seem to be unaware that money must be earned into a business before it can be paid out in salaries, instead of complaining about all this and about the great responsibility that he carries in running the business, and instead of thinking only of what he wishes to accomplish for himself, he must in unselfish love begin to think more about the welfare of his workers. He must think of them as children of God, even though many of them may seem to be exceedingly limited in the expression of their divine possibilities. He should turn some of his attention toward efforts to enlighten them and to lift them to a higher, truer standard. After all, the souls and lives of men and women are worth far more, even to the employer, than the accumulation of outer wealth.

On the other hand, the employee also must change his viewpoint. He too must seek to do the will of God from his heart. He must learn to do his work as unto the Lord. He must cease thinking only of self and salary, and of how much he can get for the least amount of work possible. He must strive to see something of his employer's side of the proposition. Instead of envying his employer, or the man above him in the office, he must learn something of the divine law that works unerringly in the affairs of men. Then he will know that each individual is where he is because this is his place and because somehow, somewhere, he has earned this place. He will also know that he too may obtain a better position, a good business of his own, a higher salary, or whatever he will, if he is willing to pay the price for it—if he is willing to trust in God and in himself, and really to apply himself to the matter of progress.

The Christ understanding and ability are inherent in all men. Every individual may bring forth and express special talent along some line, if he will. Then, as he earns success, it will

come to him, as it comes to others. Injustice always meets its harvest of error in due season, whether that injustice is expressed by employer or employee. Each must learn to render to the other his due; neither can become abidingly prosperous and happy until he does this.

Remember that all adjustment, all success, and all true progress begin first in the mind of the individual. Gradually his true thoughts bear fruit; he becomes increasingly active in expressing that which has taken form in his consciousness, and he reaps accordingly. But every one must apply himself to that which he wishes to attain. If one thinks only of pleasure and drifts along aimlessly with as little exertion as possible, if one mistakenly believes that the world owes him a living anyway instead of knowing that he owes the world his best and most earnest service, disappointment and lack will be his portion, and he will have only himself to blame.

Love leads to service to God and man, and love brings its own reward of boundless good. To be really alive is to be active; the live person must do something. If a person has life and love, combined with wisdom, he has a working balance that cannot be withstood, but which eventually will lead him to the top of the ladder of accomplishment—his lot will be true success and joy.

QUESTIONS

1. How will the world's labor problems be solved? Where do adjustments begin?

2. What must the employer do toward adjusting the labor problem?

3. What must the employee do? What must both employer and employee do in order to become abidingly prosperous and happy?

4. What reason have we to believe that every individual may bring forth and express special talent along some line, and so attain success?

5. What must one do in order to make a desired attainment?

6. What God qualities combined make a working balance that is sure to lead to true accomplishment?

LESSON 12, DECEMBER 22, 1929.

Unity Subject—*The Birth of Jesus.*

International Subject—*The Child in a Christian World* (Christmas Lesson).—Luke 2:8-20.

In connection with this lesson, you may study Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16; and Luke 2:1-8.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known con-

cerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.*—Matt. 19:14.

SILENT PRAYER—*With a childlike trust, I receive into consciousness and cherish the Christ ideals.*

Paul addresses the Galatian church as "My little children, of whom I am again in travail until Christ be formed in you." To the Colossians, he speaks of "*even* the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

This mystery, which has been hid from other generations, is the coming into consciousness of a current of new life in the organism. This new life is called Christ, and it has its expression in the realm of sense, or the Gentiles. But it is of Jewish origin—it is of the Spirit, and must be brought forth in the "house of David," which is spiritual substance. Bethlehem means "the house of bread." Specifically this refers to the substance center in the organism, which is several inches below the heart center (Jerusalem). It is here that we observe the first throbbing or outward quickening of the new body of the Christ ideal.

We should not overlook the fact that this coming into activity of the Christ body is the result of an exalted idea sown in the mind and matured

by the soul (Mary). The soul is devout and expectant—it believes in the so-called miraculous as a possibility. Mary expected the birth of the Messiah, according to the promise of the Holy Spirit. She was overshadowed by that high idea, and it formed in her mind the seed that quickened into the cell, and in due season there were aggregations of cells strong enough in their activity to attract the attention of the outer consciousness, and what is called the birth of Christ took place.

The many phases of mind discipline described in the histories of the various personalities in the Old Testament lead up to this great event. These phases represent the outer cleansing of the thought world, a cleansing that leaves no obstruction to this most important transformation of mind and body. As Paul says, this birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness to those even who are on its very verge. This is typified by the shepherds' watching their flocks by night. Those to whom the mystery is revealed have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a Christian's mind is faith in the power of God to reveal Himself to man. The true believers have always expected and looked for superhuman events. Yet, as explained in Scripture, when the "glory of the Lord shone round about them . . . they were sore afraid." This fear is the human in us, and it has to be gradually overcome. The writer has many times sensed the divine presence, and when the light and its accompanying vibratory force reach a certain point, there is always a trembling of the mortal part. This trembling, however, grows less and less as the development of the Christ proceeds.

"And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." The helplessness of man's

thoughts about the new life is represented by the swaddling clothes, and the manger signifies the animal life of the body in which it is first manifested.

The higher or heavenly realms of consciousness praise God for this evidence in the body, or earth, of a force that will restore peace and harmony. A more intimate acquaintance with this new life is had by going consciously to the heart center and seeing the Christ babe with the eyes of the thoughts (shepherds). Then the truth is proclaimed, and the thoughts praise God. "But Mary kept all these sayings pondering them in her heart." There should be outer affirmations of the new life, but the substantial growth is attained through quiet communion within the soul.

QUESTIONS

1. What is the mystery which has been hid?
2. Where is the first outward quickening of the new Christ body observed?
3. What relation do the histories of the personalities of the Old Testament bear to the birth of Christ?
4. What is the life of a Christian's mind?
5. How is substantial growth in the new life attained?

LESSON 13, DECEMBER 29, 1929.

Unity Subject—*Christian Association: A Necessity to Spiritual Growth.*

International Subject—*Fellowship Through Worship.*—Psalms 122:1-9; Heb. 10:22-25.

In connection with this lesson, you may also study Neh. 8:1-12; Micah 4:1, 2; Matt. 28:18-20; and Heb. 10:19-21.

1. I was glad when they said unto me,
   Let us go unto the house of Jehovah.
2. Our feet are standing

Within thy gates, O Jerusalem,
3. Jerusalem, that art builded
As a city that is compact together;
4. Whither the tribes go up, even the tribes of Jehovah,
For an ordinance for Israel,
To give thanks unto the name of Jehovah.
5. For there are set thrones for judgment,
The thrones of the house of David.
6. Pray for the peace of Jerusalem:
They shall prosper that love thee.
7. Peace be within thy walls,
And prosperity within thy palaces.
8. For my brethren and companions' sakes,
I will now say, Peace be within thee.
9. For the sake of the house of Jehovah our God
I will seek thy good.

22. Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water,

23. Let us hold fast the confession of our hope that it waver not; for he is faithful that promised:

24. And let us consider one another to provoke unto love and good works;

25. Not forsaking our own assembling together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh.

GOLDEN TEXT—*He entered, as his custom was, into the synagogue on the sabbath day.*—Luke 4:16.

SILENT PRAYER—*In my every thought, word, and deed I acknowledge my oneness with God and my unity with all men.*

In becoming a fully rounded, Christlike individual, man advances along two paths. One path concerns his own individual overcoming. He must learn to know God for himself, and develop, or grow into, the Christ characteristics in the way that is natural, or peculiar, to him. "What *is that* to thee? follow thou me," must be his attitude in respect to any tendency to copy after others, to influence or be influenced unduly by them, to be

overly curious about them, or to stumble because of them. As a distinct son of God and manifestation of the Father, he naturally will be, to a certain extent at least, original in his expression.

The other path, and the one that this lesson deals with especially, is man's relation to his fellows. While every individual is a distinct being and must develop in his own God-given way, each one is, in Truth, a part of a great whole, at one with all other persons, and, because of this union with all, he must develop with the race. He must learn how to live with others and grow with them; he must associate with others, for his own good as well as theirs. Because of this necessity men have builded churches, wherein they can gather and worship God together.

If a person stays by himself, keeps his religious views to himself, and does not share his inspirations and joys with others, if he never listens to the opinions and convictions of others, nor considers them, he becomes narrow and one-sided. If any man daily contacts the world in a business way and fails to contact other persons in religious worship whenever possible, his enthusiasm for the things of Spirit is likely to wane and he is likely to become increasingly selfish and worldly-minded. Hence Paul's admonition, as stated in our lesson, "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh."

"The day" is the time of fulfillment, of manifest wholeness and perfection. It is the degree of unfoldment wherein we have come out of all human limitation and have entered fully into the Christ consciousness. As we know, express, and manifest our Christlikeness more and more fully, we shall find the urge to gather in worship with others grow greater. This may not always be so much because *we* need it, but because others need

us, and for their sake the love in us will draw us to them.

Besides keeping us broad-minded, forgiving, and unselfish, we develop greater poise and grow stronger in our inner Christ dominion by our association with others. As Emerson said, it is easy to have our own thoughts and opinions when we are by ourselves, and easy to follow the crowd when we are with others (or else war in our minds with them), but "the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

As we thus become so firmly established in our consciousness of Truth that we can associate with others yet remain unswayed by their human, changeable thoughts and emotions, we become great powers for good in helping to establish the race thought in Truth. Our presence uplifts and steadies others—the crowd in which we mingle. "Ye are the salt of the earth. . . . Ye are the light of the world."

In its inner meaning, we, as individuals, are "the house of Jehovah." When "our feet are standing within thy gates, O Jerusalem," we are positive in the true understanding, and are watchfully guarding the door of our consciousness, in order that we may eliminate all error and welcome that which is constructive and true. The "tribes" are our faculties, and "Israel" signifies our spiritual thoughts. "Thrones" bespeak dominion within ourselves, and "judgment" is symbolical of adjustment, a discerning and a putting away of error and an establishment of Truth. "The house of David" and "Jerusalem" signify a consciousness of love and peace. "A city that is compact together" bespeaks unity, and oneness of thought and purpose. When love, peace, and unity prevail, prosperity and blessings in abundance are the natural outcome.

QUESTIONS

1. Along what two paths does man develop in becoming a fully rounded, Christlike individual?

2. Why must man develop individually, in a way peculiarly his own? Why must he learn how to live with others and to grow with them?

3. What is apt to be the result if one does not mingle with others, especially in worship of God? Is there any reason why we should gather in worship with others, even if we do not feel the need of it for our own sake?

4. What special development do we make by contact with others?

5. Give some of the symbology of Psalms 122: 1-9, as it is mentioned in the interpretation of our lesson.

Religion in a world community is not many things but one thing, and it was inevitable that all the living religious faiths in the world at the time, and all the philosophy and religious thought that came into contact with Christianity, should come to an account with Christianity and exchange phrases and ideas. The hopes of the early Nazarenes had identified Jesus with the Christ; the brilliant mind of Paul had surrounded His career with mystical significance. Jesus had called men and women to a giant undertaking, to the renunciation of self, to the new birth into the kingdom of love. The line of least resistance for the flagging convert was to intellectualize himself away from this plain doctrine, this stark proposition, into complicated theories and ceremonies —that would leave his essential self alone. How much easier it is to sprinkle oneself with blood than to purge oneself from malice and competition; to eat bread and drink wine and pretend one had absorbed divinity, to give candles rather than the heart, to shave the head and retain the scheming privacy of the brain inside it!—*H. G. Wells; Outline of History.*

SILENT UNITY

Christ, the living word, quickens and illumines me.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Our temporary needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing to us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

December 20 to January 19

At 9 p. m. each day, will you join in the affirming of this truth?

The Spirit that quickened Jesus quickens me, and I am healed.

In Romans 8:11 Paul says that if the Spirit that raised up Jesus from the dead dwells in us, it will quicken our mortal body. All healing is based on the quickening of the mind by the Spirit. The mind of man sees both good and evil; sickness and health. But when it is quickened by the Spirit health only is conceived, and healing follows.

Words have a dynamic force according to their capacity to incite action in the mind. The word "quicken" is a dynamic word, and opens the way for a swift inflow of spiritual energy. You can add to the efficiency of the healing by concentrating your attention at the seat of the illness and both audibly and silently proclaiming, "The Spirit that quickened Jesus quickens me, and I am healed."

PROSPERITY THOUGHT

December 20 to January 19

At 12 noon each day, will you join in the affirming of this truth?

The Spirit that multiplied the loaves and fishes for Jesus increases my substance, and I manifest prosperity.

In feeding the 5,000 in the desert Jesus used the five loaves and two fishes as spiritual substance, which He quickened through the power of His spiritual word. The record says that He took the five loaves and the two fishes and looking up to the heavens He blessed, and brake, and gave to the disciples, and that the disciples gave to the multitude.

By looking up to the heavens (spiritual consciousness) we make contact with divine substance, which, through our faith, flows out into the material and increases it. Jesus had attained the power to accomplish this in a large way, and we have the power to increase our substance by following His example.

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: On Halloween night my son was very badly burned. He was working in an electric substation. In repairing an electric switch in which the helper had neglected to turn off the electricity my son was thrown four feet, landed on a rubber mat, and then crawled about fifty yards to safety. He was rushed to the hospital. When they told me about it I was very much frightened at first, then all at once I grew calm and thought of Unity. I said, "God will help. God is good." I wrote a letter to Unity before I went to the hospital. I felt better. The doctor said that my son was burned very seriously and that it would be at least three months before he could leave the hospital. He said that after ten days he would have to graft skin on the leg.

I got my answer from Unity in the form of a prayer, which I used faithfully. In ten days the doctor looked at the leg and said, "Why, I can't understand this. You certainly have a wonderful constitution. I don't have to graft any skin. It is healing fine." And instead of being in the hospital for three months he left the hospital about four weeks from the date of the accident. The doctor had told him that he should not stand on his foot. Three days after leav-

ing the hospital he took a cane and walked six blocks to town and he had no trouble.—*Mrs. J. S., Jackson, Mich.*

Society of Silent Unity: I want to let you know how much you have done for me through your wonderful prayers. I had been ill for fourteen weeks since having my baby boy. I lay on my back all the time on account of a bad hip. The doctors said that I had tuberculosis of the bone. I lay with a weight on it night and day. One day a friend of mine said she was bringing a friend of hers to see me. My husband and every one were talking of sending me to the hospital that day. The two women came at 3:30 and the friend of my friend was a Unity believer. She talked to me and I remembered all that she said. Finally they left. At 6:30 that evening the ambulance came for me. I went to the hospital where they took X rays the next morning. There was a growth on my hip joint, all right, but no sign of tuberculosis in any condition in my body. They examined me thoroughly, and eleven days after I entered the hospital they took another X ray. This one did not show a thing to be the matter, and I was dismissed. I came home and kept up my praying that I had started the day I went to the hospital. I am now walking and taking care of my baby son. I can't praise Unity's work enough.—*Mrs. J. H., Kansas City, Mo.*

Society of Silent Unity: Thank God, I have been healed. I was healed the very night I wrote to you —May 14. I was desperate that night and knew that I could not go on much longer, and after I wrote to you I prayed, before I went to bed, to be healed of this nervous trouble. When I woke in the morning I was like a new person and have been so ever since. —*M. A. D., Buffalo, N. Y.*

FILLED WITH PLENTY

Society of Silent Unity: I wrote you last month for prayers because our business was dull. I want to thank you and tell you that our business has increased nearly one hundred per cent.—*Mrs. J. R. C., Decatur, Tex.*

Society of Silent Unity: Some time ago I wrote

to you asking for prayers for my young son and his affairs. He wanted to work this summer, but he is very young and the city is filled with high school and college boys who want summer work, and he did not feel that he had much chance. I told him to wait, because I felt that something would come when he was ready for it. School was out one night and the next morning a gentleman called me saying that if my son wanted work he would hire him. My son has been working ever since and is doing splendidly. He receives a good salary for one of his years, takes his place among the men, and receives more pay than some of them. He is in charge of a department and has two helpers.—*Mrs. M. M. T., Topeka, Kans.*

Society of Silent Unity: I must tell you of my wonderful demonstration. About two months ago a certain matter arose which made it necessary for me to pay a sum of more than five thousand dollars by April 29, 1929. I did not know where I could get the money, and if I failed to produce it serious criticism might result. My collections were slow in coming in and not sufficient to enable me to save any part to apply on this debt. I am virtually a new student of Unity, so I just prayed and repeated my affirmations, but the time came nearer and I could not see where I was going to get the money. I tried to avoid worry.

I wrote you about two months ago for assistance, then about two weeks ago I wired you for help. Today I received God's help in the form of a check for five thousand five hundred dollars from a person whom I have known for a comparatively short time, and now I am able to meet my obligations.—*J. M. B., Los Angeles, Calif.*

Society of Silent Unity: I thank you for the wonderful work that you have done for me and I want you to know that I will receive a $15 raise the 1st of June. —*F. G. H., Salt Lake City.*

HE SHALL HAVE ABUNDANCE

Unity School of Christianity: I want to thank God and also Unity for the many good things that have come to me since I received my prosperity bank and have been using the bank drill. My husband obtained

a position at double the salary that he had been getting, and we are now living in a climate that is much better for both of us. The people have been very sociable and friendly to us, and we are making many friends. We express our appreciation for all the good things that have come to us.—*Mrs. F. L. B., Stuart, Fla.*

Prosperity Bank Department: I want to tell you about some of the wonderful things that have come to me in the last few months while I have been using the bank drill. I wrote you about my having obtained a position with a large oil company here. It was the very place for which I had longed and hoped and prayed. I have been very happy in my new work. Now, another delightful thing has come to me. Last Friday I was given a promotion to a much better position, with a larger salary, and much easier work. This promotion came in less than three months after I began work for this company, and without my having asked for it. —*Mrs. L. M., Bartlesville, Okla.*

Prosperity Bank Department: Five weeks have passed since I started using the prosperity bank drill. I did not know what kind of position I wanted, but after practicing the drill every morning and every evening for three weeks I obtained a better position than I had ever thought of getting. This is the first time that I have made a demonstration and I am thankful.—*R. F. P., Buffalo, N. Y.*

Prosperity Bank Department: Since I have been using the prosperity bank drill I have had many blessings. I had a debt that I had been trying to pay for more than a year. My creditors were going to put it in the hands of collectors. Although I am very young in your wonderful work I came to the conclusion that if others were receiving benefit from Truth I could too. Two days after I sent for my bank I received a check for the exact amount of my debt. I cannot express my happiness. Now we have more work than we can do. —*M. S., Sandusky, Ohio.*

SEARCH THE SCRIPTURES

New York, N. Y.—I have been greatly interested in the lesson on "Will and Understanding" and I find that I have taken almost six weeks to do what should

have been done in less time. Not that the lesson was difficult—far from it. The lesson was so clear and understandable that it was a joy to let each idea sink in thoroughly before proceeding to the next question. This lesson has given me more patience, more tolerance, and more good fellowship and love for everybody in the world. It has enabled me to look beyond the personal will of those with whom I come in contact, and to see them as they really are. The teachings of Unity are absolutely practical. I have demonstrated them in many ways, particularly in the home. God bless you all.—*H. L. M.*

Correspondence School Department: I am more than thankful for the help that I have found in Lesson 4. Truth is working in my life in a most wonderful way. All seeming enemies have changed to friends, all discord to concord and harmony, lack to peace and plenty, and imprisonment to freedom. —*Mrs. J. B. S., Walla Walla, Wash.*

Correspondence School Department: Many thanks for the explanations and elucidations on the last lesson, which I found more helpful than usual, if that is possible. I enjoy the lessons, and feel that I am gaining greatly from them.—*Mrs. Z. S. J., Boise, Idaho.*

WHAT HATH GOD WROUGHT

Des Moines, Iowa—Sunday was a very happy day when we discovered that the reception from WOQ was excellent. Our entire family rejoiced over the fact that Truth is spreading and will, of course, continue to grow among men since you have a stronger wave length.—*M. W.*

Dear Unity: I was very glad to hear the "Afterglow" service over the radio last Sunday night. The talk and the music came in clear and plain. I enjoyed the talk very much.—*B. H. G., Elmdale, Mont.*

Unity Broadcasting Station: Picked up your station last night and it came in fine. I enjoyed the program and I look forward to listening to others.—*J. C., Brooklyn, N. Y.*

Des Moines, Iowa—Imagine our surprise yesterday when we tuned in on your regular Sunday morn-

ing services. Ever since we got our radio, we have been trying to tune in on WOQ, but without success. We are more than delighted that we will now be able to listen to your services. I also tuned in this morning on "God's Half Hour."—*Mrs. V. W. R.*

MY HELP COMETH FROM JEHOVAH

Minneapolis, Minn.—For eight years *Wee Wisdom* was my companion but recently I began to feel that I had outgrown it, so you can imagine how happy I was when I heard of *Youth*. I received my first copy the other day and I like it very much. I was interested most of all in the pages where letters are printed. —*P. L.*

Editorial Department: This is at least an attempt at expressing my appreciation of the May number of *Unity*. While every issue is epochal and stimulating, it seems to me that this is the best number I have ever received from Unity.

The "Song of Love" was so full of charm, love, and Spirit, that I invited a few friends in last evening and read it aloud. They were silent for a long time after its reading, and I felt that it was a tribute to the song and to its message.

This morning I have read "The Unholy Three" and I could fill pages with my reactions and applause. The happy plan of having a theme for each issue is indeed an inspiration that will bring heartening rewards.—*E. T. S., Rock Island, Ill.*

FREE FROM CARES

Unity School of Christianity: Five years ago I was almost a physical wreck. This condition was caused by my part in the world war. I took up a course in physical culture. I built my physical self almost to perfection again. But my mental and spiritual self was getting farther away from me. I came across a *Unity* magazine two years ago. I read a few lines in it and laid it aside and completely forgot about Unity until an incident in my married life caused me quite a bit of worry. I began to hunt around for some relief, so I started looking for Jesus Christ as I had always been taught to do. I told Him that my burden was getting too heavy for me to bear alone. He placed an-

other *Unity* in my path. I got so much help from this copy that I kept on reading other copies. Then I wrote for a prosperity bank, sending two subscriptions to *Unity* to friends and the other to myself. From that day on my cares have been lighter. I have met all my debts with ease and I am prosperous beyond all my expectations. I would not be without *Unity* now. —*H. L. L., Lincoln University, Pa.*

FOR BY THY WORDS

Unity Good Words club: I am glad to tell you of the blessings that I have received. I have been watching my words very carefully. The results are indeed often amazing. After reading an article in *Weekly Unity* on praise, I was inspired to place emphasis on my words of praise. I endeavor to praise some quality about every one that I meet. I find that we both feel better, the receiver as well as the giver. I feel like a different person. It seems that I live in another world, a world of countless friends, a world of happiness, and of prosperity.—*G. F. A., Los Angeles, Calif.*

Good Words club: I am using good words more and more, and I find that good words produce good effects, and good effects produce prosperity. The stronger I stand behind my good words, the stronger the effect and the richer the prosperity. My business has been better than in preceding years, and I believe that this is caused by my mental attitude toward good.—*A. F. B., La Jara, Colo.*

Limassol, Cyprus—I am always using good words and I feel happy. When I was ill I said The Prayer of Faith and in five days I was well again. My love to you.—*M. F.*

UNTO US A CHILD

Society of Silent Unity: I wish to tell you of the wonderful demonstration of a painless birth of a perfect baby girl. I truly thank you for your monthly message of Truth which helped me in this demonstration. Again Unity has proved itself.—*Mrs. J. L. F., Burlingame, Calif.*

Society of Silent Unity: I asked you for prayers

for help in my confinement. I am very happy to report to you that I now have a fine baby boy, my eighth confinement and the third child to live. We are overjoyed over his birth, and I can truthfully say that it was one of the easiest confinements that I have experienced.—*Mrs. R. R., Arcadia, Ind.*

Society of Silent Unity: I want to thank you for your prayers. My baby, a boy, was born almost without pain to me. When I compare this birth with the birth of my oldest son I am convinced that your prayers were answered.—*Mrs. R. G. M., Chattanooga, Tenn.*

HE IS MY REFUGE

Unity School of Christianity: I have been living in the same place for thirteen years. A rose bush has been growing in the yard ever since I moved here, and it never had bloomed. I read in *Weekly Unity* that one could love one's flowers and cause them to respond, so I loved and talked to this rose bush and this spring it brought forth very beautiful deep pink roses.—*Mrs. C. J., Ellisville, Miss.*

I AM THE LIGHT

Society of Silent Unity: Inclosed find a love offering which I gladly send. I have been very thankful and happy since I came into contact with Unity teachings. I was wandering around in the dark, but oh, how glorious, how wonderful things are now! I thank Unity a thousand times for its help in showing me the way.—*M. D. H., Philadelphia, Pa.*

Unity School of Christianity: When I last wrote to you for help I saw nothing but dark clouds, as it were, over my head. I tried as best I could to realize the truth of the statement that you sent me to hold in the silence. At the time I wrote you I had no money with which to buy food, the notes on my house were due, and my sons were without work. However, two days before my monthly payment on my home was due, the money came to me through the mail. The next day I received a letter from my sons saying that both of them had obtained positions.—*Mrs. L. M., Salisbury, N. C.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have repeated over and over the prayer that you sent to me, but I see no results. God does not heed my cry. Do you think that I should drop my religion? —*Extract from a letter received by Silent Unity.*

Man is not heard for his much speaking. God, the unchangeable, is not moved by prayer in the sense of prayer's causing God to change toward man and grant what He otherwise would not grant.

The purpose of prayer is to change the man who prays, to lift him to a higher state of consciousness and thus bring him into harmony with God, the source of all good. Harmony between man and God opens the channels through which divine good may flow.

You will notice that the prayers that we sent to you did not beseech God for something, but claimed the desired good. Your desire is your asking, and your words are the evidence of your faith. "All things, whatsoever ye pray and ask for, believe that ye receive them and you shall have them." This is the teaching of Jesus Christ. Believe that you have received, and give thanks for the desired good. This is the way of faith.

Any set form of religion that seems to retard one's growth in spiritual understanding and which seems to shut off the inspiration and revelations of Spirit does not serve one's vital needs. We do not advise any one to "give up religion," but we do advise all persons to seek more and more spiritual understanding. Man is here to express more and more of God, and this expression comes through spiritual growth, spiritual development.

Let the presence of God become reality to you. "God is the God of the living." You are as much

in His presence as you will ever be. However, you can become more and more conscious of His presence by faithful prayer and meditation.

I feel that my experiences have been sent to me as lessons to help me, and I try to accept them as such, but to do so is hard.—*Extract from a letter received by Silent Unity.*

Your adverse experiences have not been sent to you as "lessons," but if you take the right attitude toward them, they will prove to be experiences of worth, experiences from which you will learn lessons that will help you in your overcoming. Experience is a natural way of progress and sometimes proves to be a hard way. The spiritual way is the higher way. By looking to God for wisdom and guidance and by following the higher leading one is freed from the obstructions of the natural world. Study the 91st Psalm, and you will gain a deeper understanding of this higher way.

Is it right to ask God for anything that I want? I want a friend to be with me—one in whom I can find happiness. I want God to help me find such a friend.—*Extract from a letter received by Silent Unity.*

There is nothing wrong in asking for whatever you want. Man prays according to his seeming need and his understanding; he cannot do otherwise. Whether you put your desires into words of prayer or not they are prayers. Man may not know the way to true satisfaction, but he prays and seeks until at last the light dawns.

The true purpose of prayer is to bring you closer to God rather than to cause God to do some special thing for you. Think about this: When you pray with understanding you gain more benefit than when you pray in ignorance of the true purpose of prayer.

All good comes from God. Back of a material

desire lies a spiritual idea. Your seeking this idea will lead you to the source of your desire, God. By seeking God only you leave the fulfillment of your desire in His hands, and thus you insure its manifesting in the way that will give you the satisfaction and happiness that you are seeking. You will not find happiness in the outer until you have found it at the center of your being where you contact God.

God's will is to express through you as life, strength, joy, peace, plenty, and all other good. Gladly know that God's desire for you is that you make your life complete, perfect. Feel that in God you have a divine friend; give yourself wholly into His care; and then work with Him. He is your real companion, and He will never fail you. When you know His love, you will find that things in the outer will be correspondingly lovely.

I have visualized and affirmed the fulfillment of my desire, but without success. Things are going from bad to worse. Why don't I demonstrate prosperity? —*Extract from a letter received by Silent Unity.*

A certain quality of faith is back of a demonstration of prosperity and success. Visualizing and affirming may be mere mental work that lacks the substance of Spirit. Jesus Christ said, "If ye shall ask anything in my name, that will I do."

Your thoughts and visualizing must be supplemented by the consciousness of Spirit substance. Faith in divine substance brings the manifestation. Seek within your being a consciousness of Spirit substance—God, and know that He will answer your prayer.

You may be thinking constructively toward the thing that you desire and be thinking destructively in another direction. This is dissipation of power. The only way to avoid this is by developing a spiritual consciousness—bringing all your thoughts into captivity to Christ.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

HENRY FORD'S RECIPE FOR SUCCESS

In interviewing Henry Ford recently, Ralph Waldo Trine, the publicist, asked, "Do you have as much zest for, and get as much fun and satisfaction in, giving much for little as you did in the beginning?"

Mr. Ford very definitely assured him that if a person is to succeed at anything he must get fun and satisfaction from giving much for little. "You won't succeed if you don't," he said.

Then Mr. Trine wanted to know why. "Simply because it is the law—or partly because of competition?" he asked.

"Because it is the only thing that works," was Mr. Ford's emphatic answer.

Jesus Christ declared the same truth: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." Paul said likewise: "He that soweth bountifully shall reap also bountifully. God loveth a cheerful giver."

THEIR WARFARE OVER

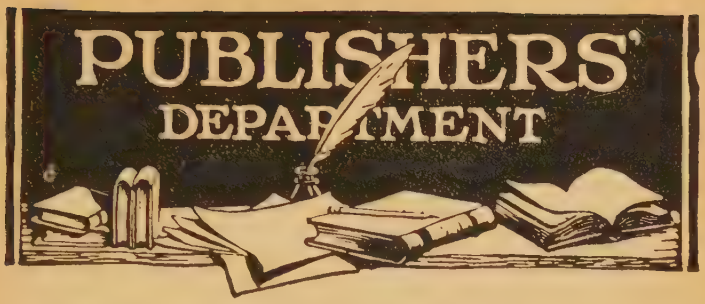
God's in His heaven—
All's right with the world!

For some time scientists have been accused of trying to disprove that lovely bit of truth, but the falseness of the accusation against them is now being universally recognized.

Sir Robert A. Falconer, in the journal of the Religious Educational Association, confirms the fact of this recognition, adding some details in explanation.

To what is basic and loftiest in the doctrine of Christ [he says] there is today little opposition on the part of either science or philosophy. Their problems have been distinguished from those with which the churches are concerned, and there reigns, on the whole, no longer the confusion of ideas that gave rise to apparent contradiction. . . . There may be great divergence of belief about the Gospel narrative, but there is none about the presence of God in the soul, or about the tremendous significance of the teaching of Christ. It is to the highest types of mind that these things appeal most keenly and become most real. Not of course to all, but to a larger proportion than is popularly believed.

Sir Robert believes that the seeming divergence between religion and science occurred because the average person is not inclined to think for himself. "In the midst of astounding material accomplishments due to the applications of science, he asks of it no questions as to the ultimate origin of things." However, many men "of acute and able mind, of the highest philosophical and scientific attainment . . . are most devout in the observance of forms of religious worship . . . There have been too many through history, and there are too many today, for the thoughtful student to ignore the testimony of such men." The average individual has noted their testimony too, and has wondered. At first he had thought that science was trying to prove that matter was not of divine origin, was trying to "do away with God," but when he noted that so many scientists were really religious men, he did a little thinking for himself. And now the truth has dawned on Mr. Average Man: Scientists in general have always recognized the divine origin of life but have not tried to prove that origin because it lies outside their realm of research. With his new enlightenment, man sees that the warring between religion and science was really in his own mind. That fact is just another testimonial to the truth that true understanding does away with warfare.



"The life that is in us is a flame out of the heart of God." "The soul is not inherently sinful." "The trend of the soul is upward, and nothing can defeat its complete reunion with God." These are gems of thought taken from *Selected Studies,* by Imelda Octavia Shanklin. The book is characterized by Miss Shanklin's usual forcefulness and fervor. If you desire to advance in your study of Truth, you will find *Selected Studies* a great help. In paper binding, 75 cents; cloth binding, $1.50.

"Thy kingdom come." Are you seeking the answer to this prayer? From the words of Jesus, we learn that the kingdom of heaven is within our own hearts. This means that when man has made conscious contact with the loving heart of God, he will know the joys of heaven here on earth. *Heaven Now,* by Ralph E. Boileau, will show you how to enter the kingdom right here and now. Price, 50 cents.

"I hope my aunt will send me *Wee Wisdom* again this Christmas." This wish was expressed by a twelve-year-old girl, who was afraid that her aunt would think she had outgrown her beloved *Wee Wisdom.* This magazine continues to hold its place in the hearts of children year after year and is equally enjoyed by the older children and the little ones.

The life of Jesus, as told in the four Gospels, has been fitted together by Ellen Conger Goodyear into one unbroken story, called *The Journey of Jesus.* Always vitally interesting, the life of the Master is made more so by having its events related in chronological order. Attractively bound in cloth, $2; paper cover, $1.

Unity centers carry a full line of Unity literature. Ask the Unity sales department, Kansas City, Mo., for the address of the Unity center that is nearest to you.

Seeing the good in everybody, knowing God through nature, finding happiness in performing his daily task—these characteristics stand out in the old boat builder in *Sunrise Calling,* by Gardner Hunting. How his influence transformed the life of a young man who had previously been a citizen of the underworld makes a gripping story, one that you will enjoy from beginning to end. This story formerly appeared as a serial in *Youth* magazine under the name of "Brink." Any boy would appreciate this book for Christmas. Cloth bound, price $2.00.

How is your Bible? Do you need a new one, or are you thinking of giving some one a Bible for Christmas? If so, let us suggest the American standard version of the Nelson teachers' Bible. This is the Bible used at Unity headquarters. It has many attractive features. It has large, readable type; it is self-pronouncing; it has a Bible index, full references, a Bible dictionary, twenty-five outline maps, and twelve indexed colored maps. The size is 8¼ by 5⅜, and it is 1½ inches thick. Bound in keratol, price $4.50.

How do you select your Christmas cards? For their artistic quality or for the sentiments that they express? Do you sometimes choose a very attractive card, only to find that the thought that it contains does not appeal to you? *Unity Christmas cards* meet your needs in a happy combination of wording and design. Truth sentiments written by Unity workers are embodied in every greeting. We offer you assortments of fifteen colorful cards, in tissue lined envelopes, attractively boxed, price $1.

Is there any significance in dreams? The people of olden times attached great importance to visions and dreams, and Charles Fillmore believes that we too should meditate on our dreams and seek to find their spiritual interpretation. He has written and compiled *Inner Vision,* which deals interestingly with the subject of dreams and their meaning. If you desire to know the fine inner meaning of your dreams, you will want to read this booklet. Price, 50 cents.

Is God your business partner? If you have not gone into partnership with God, do so, and let His wisdom and understanding guide you to success. *The Spiritual Law in Business,* by W. O. Hoschouer, is a booklet that was written for business people; its purpose is to help them apply Truth to their problems, and to aid them in finding their right places in the business world. Price, 25 cents.

The originals of all testimonials which are printed in any of the Unity periodicals are kept on file in our office. We mention this fact in order that you may realize that these stories of healing are stories of real cases and that the letters are the actual words of appreciation that come to us from those who have been helped. We do not publish the names of these friends with their letters, as we regard all letters as confidential, and we want those who write to us to know that their letters are always held in strictest confidence.

Are you interested in knowing just what Unity believes, not only for your own information, but also that you may correctly answer the questions of others? A little booklet called *Unity's Statement of Faith* will give you these facts. The price is 10 cents, and it would be a nice thing to order some of these little booklets to present to friends who are interested.

Our pocket-size edition of the *New Testament* is a handy little book to use in Sunday school or to accompany you in your travels. You will find the words of Jesus printed in heavier type. Illustrations add to the attractiveness of the book. Cloth bound, price 50 cents.

If you are a vocalist, you will be interested in knowing that we have sheet music that is especially fine for solo work. *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water* sell for 25 cents a copy.

Mary W. Fry, in her booklet, *My Litany,* sets forth her ideal of perfection. Whatever ideal we are working toward, this little booklet will help to direct our energies. The price of this booklet is only 10 cents.

UNITY PERIODICALS

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk
Single copies, monthly periodicals, 15 cents; *Weekly Unity,* 5 cents
Yearly subscriptions, $1.50

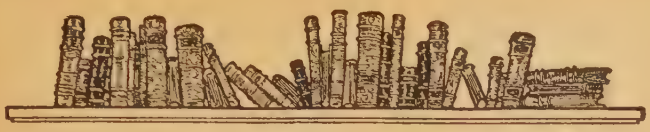
Protect His Faith

Give your small friends a Truth magazine this Christmas, for good stories are safe companions for the growing boy and girl. A good book is one that entertains, instructs, and implants a high ideal in the mind of the reader. These three qualities are happily combined in *Wee Wisdom,* our magazine for children. The stories, pictures, and verses are each chosen with the idea of teaching a vital lesson in Truth. They are all designed to instill a love for nature and for the beautiful things in life.

Early impressions are usually retained throughout the years, therefore, early impressions should be good ones. *Wee Wisdom* is a magazine that you can safely place in the hands of your child, knowing that the editors have put into it only that which is conducive to your child's highest good.

Wee Wisdom delights little folk, and it contains features of interest to the older ones. As a Christmas gift, *Wee Wisdom* is a happy selection. A year's subscription, $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.



"Of gifts, there seems none more becoming to offer a friend than a beautiful book."

TALKS ON TRUTH.....by Charles Fillmore

In *Talks on Truth* Mr. Fillmore writes on the so-called deep problems of religion in such a friendly, informal manner that they cease to be problems. Price, 75 cents.

MISCELLANEOUS WRITINGS.....
.....by H. Emilie Cady

The booklets and magazine articles that make up *Miscellaneous Writings* were written by Miss Cady as a result of her practical, daily experiences. Each chapter deals with some problem of Truth. Paper binding, 75 cents; cloth, $1.50; *de luxe*, $3.

TRUTH IN THE HOME....by Alice L. Ruth

In every home there arise difficult problems that have to be met and worked out. *Truth in the Home* gives sound practical advice for solving these situations. Price, 75 cents.

SELECTED STUDIES.....
.....by Imelda Octavia Shanklin

Many perplexing questions concerning metaphysics are discussed and explained in *Selected Studies*. The "Question Helps" make its study simple. Paper binding, 75 cents; cloth, $1.50.

DIVINE REMEDIES.....
....(compiled) by Theodosia DeWitt Schobert

A clear understanding of divine healing and a practical explanation of the causes and cures of diseases are given in *Divine Remedies*. Paper binding, 75 cents; *de luxe*, $3.

CHILD UNFOLDMENT.....
.....by Edith Kinley and Francis J. Gable

Parents and teachers are constantly confronted with problems in training children. We recommend for their study *Child Unfoldment*. Price, $1.

For Your Christmas Dinner

Spinach puree Croutons
Cheese and potato roast French cauliflower
Gelatin fruit salad
Rye bread
Ice box pudding

This suggested vegetarian menu was selected from a group of planned dinners given in *Unity Inn Cook Book.* Besides balanced menus, there are recipes for many dishes that make delightful surprises for a holiday season.

A Christmas gift of *Unity Inn Cook Book* makes an excellent gift to give to any housewife. It is bound in blue washable keratol.

Price, $2.

"Whosoever Shall Not Receive the Kingdom of God as a Little Child, He Shall in No Wise Enter Therein."

Are you enjoying the wonderful gifts of God's love prepared for you on the "tree of life"? You are eager to get to the good things of life. Do you know how to remove the "outer coverings" of lack and doubt? We shall be happy to help you do so. Write for information today.

CORRESPONDENCE SCHOOL DEPARTMENT.

THE AIM
of
"Christian Business" Magazine

1. To quicken the business person's thoughts.
2. To bring him Truth ideas from the experience of others.
3. To show him how to put into business practice the teachings of Jesus Christ.

Christian Business comes to you this month with some changes caused by the helpful suggestions received by the editors from those who took part in the recent contest conducted by this magazine. As far as possible these ideas are being put into effect, and, as we have space, we shall print excerpts from the various articles contributed.

From now on, *Christian Business* will contain more short, snappy articles, with only one leading article each month. Short extracts from the Bible, helpful to business men, will be featured. There will be Bible stories with a modern application, and business stories in which Truth is applied.

From time to time will appear "The Accelerator," "It May Happen to You," "Business Truths," "Gable's Fables," "Salesman's Corner," "Professionally Speaking," and other interesting features.

The January issue will be devoted to the subject of "Collections," and that will be the title of a leading article by Retta M. Chilcott.

If you have enjoyed *Christian Business* in the past, you will like it still better in its present form. If your subscription is expiring, we shall be glad to enter a renewal for you. Perhaps you would like to have some friend share the good that you receive from *Christian Business.* A subscription for this friend would make a worthwhile Christmas gift. Subscription price, $1.50.

Let There Be Light

Dear Santa Claus, from the darkness and woes,
Of one of the prisons of earth there goes
A message to you on this Christmas Day,
From those who are garbed in the convict's gray.

* * *

You were such a good old friend, and somehow
We do not believe you'll desert us now,
But will pause on your journey this Christmas Day
To gladden the hearts of the gone-astray.

* * *

Bring us the gifts of faith and love,
The teachings of Him who reigns above.
These are the gifts for which we pray,
Please bring them to us on this Christmas Day.

—*Ohio Penitentiary News.*

At this happy holiday season, when all the world is filled with the Spirit of love and good will toward men, we are prompted to give more thought to others who are less happily situated than we are. Silent-70 is the department of Unity School that distributes free Unity literature to prisons, hospitals, libraries, and other institutions.

LESSONS IN TRUTH

The Ideal Christmas Gift

A Christmas package radiates mystery and joy from the postmark to the last tissue wrapping. Then the gift is brought forth, and if it proves to be a book, it is admired, and placed aside lovingly until after the rush of Christmas is over, when it may be read and enjoyed. If the book be well chosen, it will bring pleasure and recreation long after the holidays are past. *Lessons in Truth,* by H. Emilie Cady, is a book that gives lasting joy.

A book is necessarily a good book if it inspires a second and third reading. *Lessons in Truth* stands this test, for it can be read again and again, always to advantage, yielding some new and beautiful understanding of Truth with each reading.

This book is for the beginner in the study of Truth. It is not a book full of scientific and metaphysical terms; it is marked by beauty and simplicity of style, and the reader involuntarily catches the joyousness of spirit that breathes through its pages. The price of this book, cloth bound, is $1.

CHOOSE

A Unity Booklet

for the friend to whom you wish to give an inexpensive yet helpful gift.

THE BOOK OF SILENT PRAYER is an inspiration to those who find it difficult to express their yearning for greater spiritual consciousness. Price, 50 cents.

CAROLINE NAPIER is a true story showing the power of faith and courage to overcome the most adverse conditions. Price, 50 cents.

FINDING THE CHRIST IN OURSELVES, by H. Emilie Cady, presents a subject that is of vital interest to humanity. Its title is self-explanatory. Price, 25 cents.

BEGINNING AGAIN, by F. B. Whitney, is a message to those who wish to gain a new outlook on life, spiritually, mentally, and physically. Price, 35 cents.

DIRECTIONS FOR BEGINNERS, by Charles Fillmore, contains instruction on practical Christianity, and gives a daily drill in mental training. Price, 25 cents.

GETTING THE CLEAR REALIZATION, by F. B. Whitney, sets forth the truth about Truth. It emphasizes man's oneness with God. Price, 25 cents.

METHODS OF MEDITATION, by Jennie H. Croft, gives simple rules for entering into silent prayer or meditation. Four definite steps are suggested in its accomplishment. Price, 35 cents.

THE SILENCE, by E. V. Ingraham, is a textbook covering the principles and practices of the silence, showing it to be a natural, effective form of prayer. Price, 50 cents.

Be Ye Prospered

by

Ruthanna Schenck

Prosperity is every person's goal in life. It is a term that is generally interpreted to mean material abundance. However, while that is one form of prosperity, it is not the only one, nor the highest.

Prosperity means well-being, and well-being includes peace of mind, good health, and plenty. In order to possess these, one has only to follow the command of the Master: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Be Ye Prospered is a scientific, practical book dealing with the subject of prosperity. It points the way to a realization of plenty in Spirit, which is inevitably followed by an outer manifestation of abundance.

Be Ye Prospered makes an especially fine Christmas gift. Cloth bound, price $1.

The Spirit of Christmas

One way to radiate the Christmas spirit is to give to every one whom you meet a bright smile and a friendly word. These cost nothing, and they are charged with power to bring gladness to the hearts of others and corresponding joy to your own heart.

Practice speaking only helpful, cheering words to those of your family circle, and note the resulting harmony.

The Good Words club aims to help you form the habit of giving out words of the right kind. If you would like to become a member of the club, fill in the blank below, and mail it to us.

SECRETARY GOOD WORDS CLUB,
Unity, 917 Tracy, Kansas City, Mo.

Please enroll me as a member of the Good Words Club. I will abide by its rules.

Your name .....

Address .....

City ..... State .....

12-29U

The Commandments
Thou shalt be loyal to one God
Thou shalt love the Lord with all thy heart
Thou shalt not take the name of the Lord thy God in vain
Thou shalt keep every moment sacred
Thou shalt honor and love all men
Thou shalt cherish life as a gift from God
Thou shalt be pure in word and in deed
Thou shalt ever be honest and just
Thou shalt ever be reverent and faithful
Thou shalt respect the property of others
F. B. Whitney

Gift Suggestions

What gift is more acceptable than one which is a continual reminder of the giver? A motto whose message inspires, encourages, and enheartens makes a splendid gift with which to remember your friends at Christmas.

Have you seen the *Unity mottoes*? They express a spirit of friendliness, and the constancy of their Truth message is accentuated by their vivid coloring and attractive framing. *Unity mottoes* would cheer your friends to meet their daily problems and would add a bright spot to their homes.

PRAYER OF FAITH
by Hannah More Kohaus ..... Price, $1.50

THE ANSWER
by Lowell Fillmore ..... Price, 1.50

FRIENDSHIP
by Francis J. Gable ..... Price, 1.50

GREETINGS
by E. V. Ingraham ..... Price, 1.25

TEN COMMANDMENTS
by F. B. Whitney ..... Price, 1.25

POWER OF AN IDEA
anonymous ..... Price, .75

HOUSE BLESSING
by Charles Fillmore ..... Price, .75

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

"Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

Christmas again! and these joyous words ring forth with a new meaning, as we visualize afresh the old, old story of the shepherds, the star in the East, the wise men, and the Babe in the manger. What do these words mean to you? Does your heart overflow with joy this Christmas because of the presence of Christ in your life? "Let every heart prepare Him room." Have you made a place in your heart for the Christ?

Jesus said: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." If you will take that promise and cherish it, and let it manifest in your life, you will not want for any good thing. Put spiritual things first, and the things of the world will be added.

Our Prosperity Bank plan helps you to gain in a spiritual way, and to know that you have access to God's unfailing abundance. The Bank plan was designed for the convenience of those who might wish to identify themselves with Unity work, and it is, therefore, of spiritual significance. A great principle lies back of it, which, if rightly understood and applied, will bring your highest good into manifestation.

On the following page the details of the Bank plan are explained. A blank is attached for your convenience in ordering a bank.

The Prosperity Bank Plan

There are three steps to take in connection with the Prosperity Bank plan:

1. Fill out the blank and send for a bank.
2. Drop a coin into the bank each day for seven weeks, meditating daily on the prayer sent you with the bank.
3. Send us the proceeds from your bank, to be applied as you direct.

When your request for a bank is received, your name is immediately entered with Silent Unity for special prosperity prayers. In order that you may coöperate with Silent Unity's efforts in your behalf, we send you a prosperity prayer to be held in silent meditation often during the day. Fix your mind on the idea that God is the source of your supply, and that your needs will be met. As you do this day by day, refusing ever to doubt or to fear, your faith will increase, and plenty will be manifested in your affairs.

Perhaps you have friends for whom you desire *Unity* magazine. One sure way to capture a rich consciousness is to share Truth with your friends. The price of one yearly subscription is $1.50. With the savings from your bank, send us the names and addresses of friends to whom you wish to give subscriptions.

.....

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request Silent Unity to give special prayers in my behalf.

Name .....

Address .....

City ..... State .....

12-29U

Light a Friend's Way

with

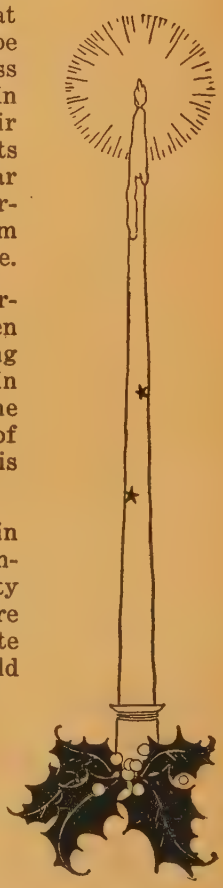
The Sunlit Way

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." It is not a part of God's plan that His children should grope in darkness. The darkness that overtakes them is in reality the shadow of their negative thoughts, thoughts of worry, doubt, and fear of lack. These have separated God's children from the light of His presence.

The Sunlit Way, by Ernest C. Wilson, was written for the purpose of helping all persons discover within themselves the glory, the joy, and the well-being of the Christ life, which is truly the sunlit way.

This book is written in an attractive way, combining beauty with simplicity of style. The chapters are short, and each is complete in itself. Cloth bound, gold stamped.

Price, $1.



THE NEW COMMANDMENT

NEARLY two thousand years ago, in Bethlehem of Judea, was born Jesus, the Christ, whose mission on earth was to teach all men the gospel of love. "A new commandment I give unto you, that ye love one another."

Before the advent of Jesus Christ, men had lived by the law of "an eye for an eye, and a tooth for a tooth." His teaching that men should love their enemies was new and startling. It met with opposition, and finally brought Him to Calvary, but as He taught, He lived.

The gospel of love changes the lives of all who embrace it. What more blessed way to carry on His ministry of love than by sharing with others the word of Truth that will give them a new outlook on life and lift them to the consciousness of the Christ within themselves.

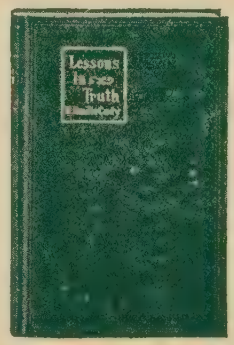
Truth books and periodicals are bringing this joyous consciousness to all who have opportunity to read them. To give Truth literature for Christmas is to "Love one another" and to hasten the answer to our daily prayer, "Thy kingdom come."

Give a Truth Book

THE books listed on these pages are outstanding Truth books. Each deals with some vital Truth problem. To give any of them to a friend

Heal Thyself

would be especially suitable for a friend who is seeking healing. Each chapter of this book deals directly with some problem. "Beauty," "To Reduce Flesh," "The Stomach," "The Eyes," and "Youthfulness" are a few of the many subjects that are in *Heal Thyself*.

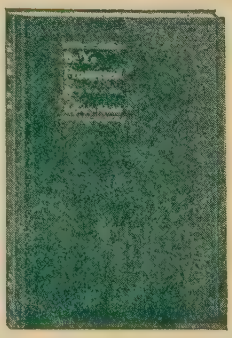


Be Ye Prospered

is the companion volume to *Heal Thyself* and it is a scientific study of prosperity—what it is, to whom it belongs, how it may be obtained now. If you have a friend who is seemingly a victim of adverse circumstances, *Be Ye Prospered* would be a suitable and appreciated gift.

Lessons in Truth

explains the Christ principles of success, health, harmony, and happiness so simply that even the veriest beginner will have no difficulty in applying them successfully to his everyday affairs.



These books are cloth bound and of

This Christmas

is to give him not only a Christmas present but a tool that he may use to find God's gifts of success, joy, and happiness.

What Are You?

is an analysis of one's inner thought processes. To be happy and successful one must know oneself. If you have a friend who has not found his right place in life give him *What Are You?* this Christmas, and it will help him to find his place. What gift would be more appropriate?

Christian Healing

is not mere theory. Its teachings have been tested and proved. It is an advanced textbook explaining the laws and principles by which Jesus Christ healed. In *Christian Healing* you will find the foundation of Christian living.

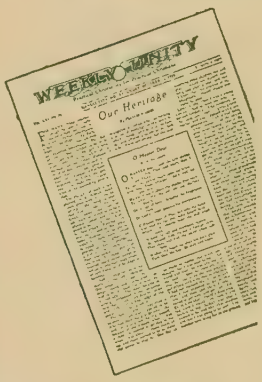
The Sunlit Way,

writes the author, "comes to remind you that the sunlit way is not only a fancy but a fact as well; to help you discover for yourself —and within yourself — the way that is radiant with light." You will send this message to the friend to whom you send this book.

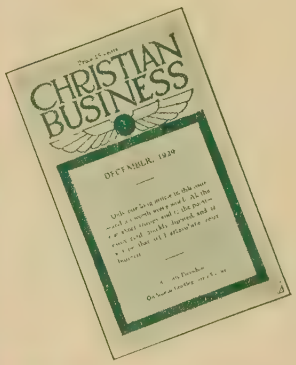
uniform size. They are priced at $1 each.

Gifts that Last

A gift of a Unity periodical will serve as a constant reminder of the divine laws. Each issue will show your friends through interesting articles or stories how to put worries and fears into the background and how to lift their consciousness to the plane of peace, joy, and plenty.



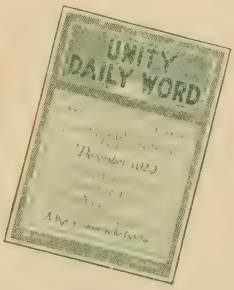
There are Unity periodicals suitable to persons of all ages and personalities. To help you make just the right selection we are listing the Unity periodicals, with a word about each. Choose from this list the one that is best suited to each of your friends.



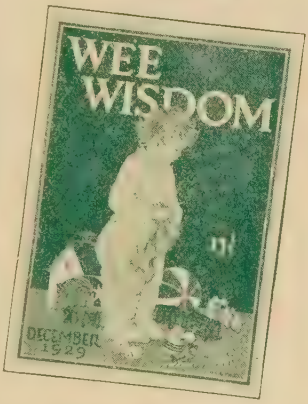
Unity is a handbook of Christian healing and Christian living, teaching how the power of mind can be used by every one to direct his affairs.

Christian Business seeks to quicken the thought, to bring out new ideas, and to show that it is not only practical but essential to put into every day business the teachings of Jesus Christ.

the Year Round



Unity Daily Word carries a spiritual message for every day in the month, a thought to help start the day in harmony with good. It also contains short poems and articles that inspire and uplift.



Weekly Unity contains lessons that are concise and simple, easily grasped and applied. Each week it will give your friend everyday livable truths presented in interesting form.

Wee Wisdom carries an irresistible appeal to little folk, and from its pages they absorb high ideals that will go with them through life.

Youth is vibrant with life, joy, and enthusiasm. It presents gripping stories of young people who accomplish things; it offers poems and articles that appeal to all who have the spirit of youth.

If you select any of these periodicals your Christmas gift will last for a year. A yearly subscription to any Unity periodical is $1.50.

Delight Your Small

EYES shining—cheeks aglow—little tongues babbling on Christmas morning. Your gift will be part of this scene, and of course you will want it to

Little Susie Sleep Ears is the story of a little girl who missed lots of fun one day when her ears went to sleep. Little folk are especially fond of this book with its many gay-colored pictures and large readable type. It is one of the newer Unity books for children. Price, 75 cents.

Treasure Box is a story of the land of once-upon-a-time where a beautiful fairy princess and two little girls were the principal characters. Price, 50 cents.

Wee Wisdom's Way was written by Myrtle Fillmore, cofounder of Unity School. It is the story of how a very small but very wise little girl helped to remake her whole family. *Wee Wisdom's Way* was written for children, but it is a book that the rest of the family will enjoy too. Price, 75 cents.

Friends With Books

be one of merit. Unity's child stories are noted for their human characterizations and their Truth value. Make your selections from the following list.

White Stockings and Other Tales is composed of three *Wee Wisdom* stories—"White Stockings," a real Christmas story; "What Philip Forgot," a story of a little boy's trip through the wood; and "Thoughts with Wings," a story of how one little girl's thoughts came back to her in the form of fairies. Price, 75 cents.

Love's Roses is for the child who likes fairy stories. It is a story of two little girls who lived in a land where thoughts were flowers. Price, 25 cents.

Aunt Joy's Nature Talks explains, in the language of childhood, the wonders of nature. This is the reason that makes *Aunt Joy's Nature Talks* very popular with the little folk. It tells, in interesting story form, the part that animals, plants, rocks, and flowers have in God's plan of life. Price, 75 cents.

A Card for Each Friend

Christmas is a time of joy—joy that may be expressed in many ways but in none more effective than a wish for a friend's happiness, health, or success. Broadcast those wishes this Christmas by sending your friends Unity Christmas cards.

The sentiment on each Unity Christmas card was written by a Unity worker. The cards are artistically decorated; the envelopes are tissue-lined.

Your choosing a special card for each friend expresses your individuality. You may easily do this by selecting cards from a Unity Christmas box assortment. The assortments are composed of fifteen attractive cards and priced at $1 each.

Send for as many assortments as you wish.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Christ Memorial Church
12905 Ventura Boulevard
Studio City, California
Sunset 1-4127

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